1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

CHAPTER XLII.

GENERAL OBSERVATIONS AND ANECDOTES.

I HOPE I shall be excused for bringing here together into one view a few observations and anecdotes which either could not well find their places under any of the preceding divisions of my subject, or escaped my recollection at the proper time. These additional traits will contribute something to forming a correct idea of the Indian character and manners.

I have observed a great similarity in the customs, usages, and opinions of the different nations that I have seen, however distant from each other, and even though their languages differ so much that no traces of a common origin can be found in their etymology. The uniformity which exists in the manners of the Christian nations of Europe is attributed to their common religion and to their having once been connected together as parts of the Roman Empire. But no such bond of union appears to have subsisted between the Iroquois, for instance, and the Delawares, and yet, the language excepted, they resemble each other considerably more than the inhabitants of some European countries. I shall not endeavour to account for this remarkable fact, but I think it my duty to state it.

I have shewn in a former chapter* that the mythological notions of the Delaware Indians prevailed in the same manner among the Wabash; it is not in that alone that those nations resemble each other, though living at a great distance. It is the custom among the Delawares that if a hunter shoots down a deer when another per-

* Ch. 34. pp. 248. 249.

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

son is present, or even accidentally comes by before the skin is taken off, he presents it to him, saying, "Friend, "skin your deer," and immediately walks off. William Wells, whom I have before spoken of, once paid me this compliment, and when I asked him the reason, he answered that it was the custom among the Indians on the Wabash.

In the year 1792, I travelled with a number of Indian chiefs of various tribes from Post Vincennes to Marietta, and I found in most instances that their usages and customs were the same that I had observed among the Delawares.

The Indians in general, although they understand and speak our language, yet prefer speaking to a white man through an interpreter. For this they give various reasons. With some it is a matter of pride; as their chiefs deliver their public speeches through interpreters, they think that they appear with more dignity when they do the same. Others imagine that their words will have greater weight and effect when expressed in proper grammatical language, while some are afraid of committing mistakes when speaking in an idiom not their own. Particularly when they have a joke to pass, a hint to give, or a shrewd remark to make, they wish it to have all the advantages of a good translation, and that their wit may not be spoiled by a foreign accent, improper expression, or awkward delivery.

Though the Indian is naturally serious, he does not dislike a jest on proper occasions, and will, sometimes even descend to a pun. Once at a dinner given at Marietta by the late colonel Sproat, to a number of gentlemen and Indian chiefs of various tribes, a Delaware chief, named George Washington, asked me what the name of our good friend, the Colonel, meant in the Lenape language? It should be observed that Colonel Sproat was remarkably tall. I told him that *Sprout* (for so the name is pronounced) meant in English a shoot, or twig of a

2:Newcomb E-4, 5 (1951-1952) 1956
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428 "belonged to" the "individual" hunting territory.[117] The lineage, clan,
423 and phratry are discussed in the next chapter. There is nothing incompatible in the existence of maternal lineages (or clans) and male-used hunting territories.

Material Culture

361 Villages.—There is little information concerning the villages and
621 general settlement pattern of the early historic Delawares. Villages, or perhaps they might better be termed hamlets, were situated in bottom lands near the gardens or along the shores of bays.[118] These dispersed settlements were not palisaded.[119] Eighteenth-century and later information seems to reflect the original condition in that these settlements had no regular plan or arrangement, and that houses were not built close together.[120] There is no information concerning the length of time these villages were inhabited. If their garden plots were fertilized, residence in the villages may have been relatively permanent, but the fertilizer issue is in doubt. By the eighteenth century, after extensive migrations, villages were occupied until it became "troublesome to se-
[364] cure wood for fuel" and, implicitly, until they became overburdened with filth.[121] The Evelin paper of 1648 described twenty-three communities in New Jersey, ranging in population from fourteen to six hundred persons.[122] Lindestrom noted community size as "several hundred men strong, under each chief, counting women and children, some being stronger, some weaker."[123]

342 Dwellings.—There seems to have been some diversity in the type of
●171 dwellings of the early seventeenth-century Delawares. A circular wigwam and a long house identical with the Iroquoian type have been described, although the latter seems to represent a late prehistoric diffusion. De Laet and Van der Donck depicted Delawares using a circular bark dwelling with vaulted ceiling.[124] In another place De Laet stated that the dwelling was oven-shaped, but large enough for several related families.[125] Penn and Pastorius also alluded to this style of dwelling, whereas Holm and Lindestrom mentioned what seems to be the Iroquoian long house.[126] Zeisberger in the eighteenth century distinguished between house types of the Iroquois and the Delawares, describing a "rounded, arched roof" for the Iroquois and a "high-pitched, peaked roof" for the Delawares.[127] Harrington in 1913 characterized the house type current a few years previously as being similar to the Iroquois type.[128] The evidence, then, is not conclusive, but it seems probable

[117] Wallace, 1947, p. 18.
[118] Zeisberger, 1910, p. 87; Wallace, 1947, p. 18.
[119] Lindestrom, 1925, p. 241.
[120] Zeisberger, 1910, p. 87; O. A., J. T.
[121] Zeisberger, 1910, p. 87.
[122] Smith, 1877, p. 11.
[123] Lindestrom, 1925, p. 170.
[124] De Laet, 1909, p. 87; Van der Donck, 1909, p. 302.
[125] De Laet, 1909, p. 87.
[126] Penn, 1912, p. 232; Pastorius, 1912, p. 428; Holm, 1834, p. 123; Lindestrom, 1925, p. 211.
[127] Zeisberger, 1910, pp. 17-18.
[128] Harrington, 1913, pp. 217-18.

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

that the Delaware groups nearest to the Iroquois had been influenced by them. The Munsi were nearest to the Iroquois, and Harrington's informants were predominantly of this group. The various house styles, on the other hand, are possibly related to the seasonal movements of the Delawares, who, like the central Algonkians, may have utilized the rectangular, bark-covered long house in summer and the dome-shaped lodge in winter.[129]

The dome-shaped lodges were simple structures built by placing pieces of bark, preferably of linden or elm, over a sapling framework. The bark was stripped from the trees in summer in as large sheets as possible and dried. It then provided a watertight house.[130] House furnishings were rather meager. "They. . .make very fine, strong and artistic mats of finely painted spruce roots and strong straw, with all kinds of figures, to decorate and cover the walls with, and to place below their bed clothes."[131] Rush mats were painted and fastened to the walls in winter to keep out the cold. Some houses had "portraits and pictures somewhat rudely carved."[132] By the eighteenth century platforms made of poles, which encircled the walls and served as tables, benches, and beds, were mentioned.[133] The platform was covered by an untanned skin of bear or deer, or else with a mat.

Near each village was one or more sweat houses:

> When they wish to cleanse themselves of their foulness, they go in the autumn, when it begins to grow cold, and make, away off, near a running brook, a small oven, large enough for three or four men to lie in it. In making it they first take twigs of trees, and then cover them tight with clay, so that smoke cannot escape. This being done, they take a parcel of stones, which they heat in a fire, and then put in the oven, and when they think that it is sufficiently hot, they take the stones out again, and go and lie in it, men and women, boys and girls.[134]

Informants (O.A., J.T.) recalled small sweat lodges of this type. Skinner found "small beds of cracked stones and pebbles, without relics, often at some distance from other remains. . ."[135] Thus, archaeological remains tend to confirm the existence of this trait for the prehistoric people of Staten Island.

Clothing.—The amount of clothing worn by the Delawares varied with the season. In summer men wore only a leather breech cloth and women only a short skirt, and they frequently did without moccasins.[136] In colder seasons the principal garment was a skin of beaver, fox, deer, bear, elk, or raccoon.[137] The hair side was worn next to the body in

[129] Wissler, 1917, p. 221; Denton, 1845, p. 7.

[130] Thomas, 1912, p. 341; Heckewelder, 1881, p. 401; Mahr, 1954, pp. 381-83; O. A.

[131] Lindestrom, 1925, p. 239.

[132] O'Callaghan, 1850, I: 283; Hayes, 1954, p. 77.

[133] Zeisberger, 1910, p. 17.

[134] De Vries, 1909, pp. 217-18; Lindestrom, 1925, p. 257, described the sweat lodge in similar terms.

[135] Skinner, 1909, p. 48.

[136] Pastorius, 1912, p. 384; Lindestrom, 1925, pp. 191-92.

[137] De Laet, 1909, p. 57; De Rasieres, 1909, p. 108; Thomas, 1912, p. 341; Juet, 1909, p. 18; Van der Donck, 1909, p. 301.

4: Tantaquidgeon E-5 (1930) 1942
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ered but I did not tell my brother what I saw. It seemed to come nearer and nearer to us but as we drew close, the thing disappeared suddenly into the woods. I asked my brother if he had seen the strange object but he replied that he had not. When we reached home I told my mother what I had seen and she warned us never to follow a ghost like that as it would lead us astray and finally to a pile of bones."

It may be of interest to note here that at times several people might see the same ghost and "feel" it pass by. Such an experience is always regarded as a warning, foretelling illness, death, or some sudden event. Children are cautioned against answering the call of an unseen person as it might prove to be a "ghost-whoop." Should a child answer such a call, his jaw would become dislocated or even his entire body paralyzed. Once a hunter answered such a "ghost-whoop" and upon trying to locate it, ran into a stack of bones.[4]

The cause of insanity is attributed to the failure of a family to perform certain inherited ceremonials. Failure to continue such prescribed rites is punished by misfortune of some kind. Certain individuals are capable of exorcising people afflicted with this malady, the Indian name for which is translated as "lacking good sense." In one incident a young man believed that he saw a "mask" everywhere he went. His relatives finally resorted to a sweat doctor who entered the sweat lodge to ascertain the cause of the illness. After the ritual the doctor announced that it was due to their failure to perform regularly a ceremony which had come down in the family. In order to avert further trouble and to rid the young man of the disease, the doctor advised that the neglected feast and ceremony be performed, after which the patient became normal once more. Could anything be more in conformity with modern psycopathic practice than the preceding case! Other native terms which apply to people similarly affected are translated as "silly" or "half-witted."

I might also note that having in mind the prevalence of the theory that animals are the main causes of disease among the Cherokee (Mooney, 1892, p. 322), and Muskhogean peoples of the Southeast, I failed to find any evidence whatever in the mind of my informant of a similar belief among the Delaware.

[4] Archaeologists, take note!—Editor.

domestic and tribal crises. Wi·tapanôxwe is not convinced of the truth of this statement, but claims that he merely carries his own supply for medicinal purposes.[5]

84. Cactus *(Opuntia vulgaris)* is called "thorny, useless." Wi·tapanôxwe remarked that the Oklahoma negroes singe off the spines and apply a sliced portion to their corns to allay pain.

Miscellaneous Beliefs

1. To draw out frost bites, walk in the snow barefooted. Rubbing snow on the ears will bring relief.
2. Frost or dew gathered in late fall and rubbed on the body will prevent skin eruptions.
3. Water that collects in hollow trees or rocks is believed to have medicinal value.
4. Mud applied to a burn will take out "the fire."
5. To cure a child from slobbering, catch a number of minnows and have the child hold them in his mouth. Repeat this several times a week until the cure is effected.
6. To cure a child of bed-wetting, feed him portions of a roasted "timber rat" [6] This is believed to effect a sure cure. My informant and a companion once killed and roasted such a rodent, and both agreed that the flesh was palatable and not unlike that of squirrel. They were reticent, however, as to the therapeutic effects.
7. Relief is obtained in the case of whooping cough, if the mother first suckles a puppy and then her child.
8. A spider web applied to a flesh wound will stop the flow of blood.
9. Excrement of cattle or of poultry is employed as a poultice for boils.
10. Skunk-oil is regarded as a valuable remedy for colds and croup. For children the average dose is from three to five drops. A small quantity may be used externally on the throat and chest. Oil obtained from geese is employed similarly for colds. Skunk scent or rabbit urine is put into the ear to relieve earache. Deer and otter scent are also useful for medicinal purposes.

[5] This practice corresponds to one general among Eastern Algonkian peoples—that of carrying a piece of "muskrat root" *(Acorus calamus)* about the person as a disease preventive. A piece of the root is chewed in case of sudden illness.

[6] Compare use of a white-footed mouse for the same purpose among the Gayhead Indians (Tantaquidgeon, 1930, p. 20).

262 Spirit Beings. Zeisberger (*op. cit.*, p. 139) referred to Indian corn as the "wife of the Indian," and, in describing certain ceremonial rites, stated that they offered bear's flesh as a sacrifice to the corn. He also said that corn was offered ceremonially to the deer and bear. Apparently, Harrington (*ibid.*, pp. 70, 195) did not learn the details of this Corn-Spirit rite but the plant was, however, mentioned as a guardian spirit, Mother Corn. There is an interesting ceremony recorded by Dr. Speck [3] which the Delaware held to propitiate the spirit of Mother Corn whom they considered to hold protection over all vegetation. It is related that many years ago the corn crops began to decrease, so that people became alarmed. The leading men of the tribe met and agreed that to avert a famine, a ceremony must be performed to appease the Maize Spirit. It was feared that she had become displeased and intended to abandon her children, the Delaware. In this way the Corn Harvest Rite originated and the performance of its ritual made the occasion of a festival.

262 Corn also figured in the ceremonial diet of the participants of the Big House Ceremony. Dr. Speck (1931, p. 73) notes that corn flour and hominy were prepared and served by women attendants.[4] These foods were prepared in wooden mortars kept expressly for ceremonial use.[5] As was previously stated, corn gruel or hominy is considered to be the proper food for sick or convalescing persons.[6]

Indian corn of the variegated variety is known as "common" or "original corn" [7] Another variety, called "hollow corn," is ground into flour for use in making bread.

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[3] 1937a, pp. 79-90. In addition to the Corn Harvest rite and Corn Famine text, Dr. Speck has an account of the Vegetation Ceremony now performed bi-annually in the spring and fall. These gatherings are now called "Bread Dances" and in addition to the performance of a ritual, afford an occasion for recreation. Both men and women take part.

[4] The three men and three women who are responsible for the ceremonial equipment and assist in a ceremonial role in the nightly performances during the period of worship in the Big House. (Speck, 1931, pp. 71, 75.)

[5] A similar observance has been recorded for the Mohegan of Connecticut and the Indians of Wampanoag extraction at Gay Head, Mass. See Tantaquidgeon, 1930, pp. 5-7.

[6] See Diet, p. 14.

[7] I have observed that my own group at Mohegan, Conn., and the people at Gay Head, Mass., regard varied-colored corn to be the original variety and value it very highly.

to about half the quantity. An equal part of brandy may be added. This is considered to be a month's treatment for one person and is considered to be effective in treating cases of general debility. It is valuable as a remedy for diseases peculiar to women.

My informant (Nicholas Powless) stated that he had bought the remedy, as is customary, from a Delaware herbalist. After a prolonged illness, during which time he was in the hospital, Mr. Powless was brought home, as he said, apparently to die. He obtained the formula just noted, made up the medicine and is taking it daily. He claims that he has continued to regain his strength and is slowly recovering from a complication of diseases pronounced incurable.

A tea made by pouring hot water over a small quantity of soot is given to babies in case of colic. A stronger tea is beneficial for a sick cow.

A powder obtained from decayed pine *(Pinus strobus)* is used for babies because of its healing properties.

SUMAC *(Rhus typhina)*.

A tea made from the berries is drunk as a remedy for diarrhea.

Skunk oil and molasses is taken for colds and cramp. The oil rubbed on the throat and chest sparingly tends to relieve congestion. Goose and raccoon oil are used similarly.

Rattlesnake oil is valuable in treating stiff joints. It is very powerful and should be used sparingly. Only a few drops on the finger tips and applied to the affected parts. The skin may be bound on the wrists and ankles to strengthen them.[9]

[9] When told of the belief that snake oil, if used alone, "will unjoint you," an idea common among the Wampanoag of Cape Cod, Mass., my informant laughed and said that he knew that it would not because he had used it on his joints with good results. His sister added that if he could obtain some rattlesnake oil, now he might keep in better condition.

FOOTNOTES

[220] 1. The reports of Butler and Heye are based on an identification of bones found in old feast pits.

2. According to Waugh's report on Iroquois foods, the Onondaga had names for starchy, flint, sweet, starchy-sweet and pop corn, five of the seven generally recognized varieties of Zea mays (Waugh, pp. 74-77).

[240] 3. To these Brinton adds the sweet potato, but no early sources confirm him in this opinion (1885, p. 48).

4. Delaware sources do not indicate which types of beans were grown aboriginally, but Waugh in his report on the Iroquois states that they knew over sixty varieties. The natives described them according to use, i.e. bread or soup beans (Waugh, pp. 104-107).

5. The identifications are made by Kalm himself.

[171] 6. Brinton specifically denies that the Delaware had this type of house, but it is described in Lindstrom as translated by Johnson (p. 261). According to Skinner, Dankers and Sluyter described this longhouse for the Canarsie, a Mohegan group living also in New Jersey (1909, p. 47). In Geographia Americanae, Lindstrom says: "In the Fall every sachem has built a house in which he and his subjects can live." (p. 221). As can be seen the problem is closely related to that of whether more than one conjugal family ever resided together. Support for the belief that they did comes from Beatty who visited a Delaware town in Ohio and noted that several families sometimes lived in one house. (p. 37).

[501] 7. There is no evidence to indicate whether or not sails were used in pre-contact times.

[286] 8. Several early writers noted cloth garments worn by the Indians, but Harrington has said of the Canadian reservation Indians in 1908: "The nearest approach to the weaving of aboriginal fabrics is seen in the pack strap...They were made of fibres of Indian hemp, the milkweed or the inner bark of the slippery elm, boiled soft and rolled or twisted into cord with the hand on the bare thigh. The cords were then tightly woven into a strap two or three inches wide and a little more than two feet long..." No mention is made of any kind of weaving apparatus. It seems most likely that even though cloth is mentioned by some of the earliest writers, it is a borrowed trait although pack straps may have been aboriginal manufactures.

9. Ruth Benedict says that there generally is a correlation between painful inducement of visions and receiving the vision because of being pitied by the spirits (pp. 27-28).

6:Harrington E-5 (1907-1910) 1921
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776 821 dice, with alternating fortunes. When the north wind is successful it is cold for a long time, until the south wind wins again. These *manĭ'towŭk* are called *Moxhomsa' Wăhănjio'pŭng*[1], Grandfather at the East; *No"oma Cawane'yŭng*[1], Grandmother at the South; *Moxhomsa' Eliosi'gak*, Grandfather at the West; and *Moxhomsa' Lowane'yŭng*[1], Grandfather at the North, the expression *endalŭn towi'yŭn*, said to mean "who has charge of it" being frequently added after the name.

782 776 These are mentioned in the ritual of the Annual Ceremony, and the people often pray to them when gathering herbs or perparing medicines, at the same time offering tobacco.

171 776 821 The earliest record of this belief thus far found dates from 1616, and while it does not concern the Lenape proper, it illustrates a similar notion among a cognate people in Virginia. This is in Strachey's work,[18] in which he states, "The other four [gods] have no visible shape, but are indeed the four winds,

6:Harrington E-5 (1907-1910)1921
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which keep the four corners of the earth." Brainerd[16] mentions the same belief as being an old one among the Indians he knew, who were mainly Lenape, and as this was in 1745 we have at least a respectable antiquity established for "Our Grandparents at the Four Directions." Loskiel also mentions them.[17]

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THE SUN

To the Sun the Creator gave the duty of providing light for the people. The Unami say that he is a very powerful *manï'to*, and call him *Gickokwi'ta*. They speak of him as always clothed in the finest of deerskin garments, with his face handsomely painted, and wearing red feathers in his hair. Every day he travels across the heavens from east to west, stopping for a little while at midday, then going on. At night he comes back under the earth. The Minsi, according to James Wolf, called him *Ki'zho* or *Ki'zhox*, and *Gickonïki'zho* is another Unami form of the name. When praying

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6:Harrington E-5 (1907-1910)1921
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painted or curved. The original use of the mask had to do, in part at least, with healing the sick, but Isaac Montour (*Kapyâ'hâm*), from whom I bought it, failed to make himself clear as to the details."

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It will be seen that the Minsi beliefs and practices noted above resemble those of the False Face Company of the Iroquois tribes much more than they do the customs connected with Misi'ng"' among the Unami.

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In fact, a vague tradition exists to the effect that the False Face Company of the Cayuga once put a stop to an epidemic of cholera among the Minsi. While this was not given to account for the origin of the society among the Minsi, it at least shows that they were familiar with the Iroquois practices in this line.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

796 the common duties and ceremonial cohesion of their members.
182 The tendency to make Delaware ceremonies esoteric is also present.

796 The personages of the ceremony may be listed under the following titles, which apply to all the rites performed. The ceremony itself is *tel·ha'k·en*, "that which is brought in," the idea being that someone sponsors and produces it by bringing forth the occasion. The leader or master of ceremonies is *elha'k·et*, "one who brings it in"; *pəm'tu'nhel*, "the speaker" of the occasion; *a'cka·s*, "attendant," the waiter or helper; *exhaŋge'tcik*, "those who give away food," the cooks and feast attendants; *naxko'hak·e'tcik*, "followers" being the drummers whose rôle it is to follow the singers, repeating their verses; *pu'tcəl*, equivalent to officer who has charge of keeping order.

538 A word or two concerning the distinctions in character between narrations which pass among the Delawares as epics having a mythical explanatory origin and those which are mere chronicles of happenings in past or present experiences of life. The traditional legend explanatory of some of the phenomena of nature is termed *ati·loha'k·an*, the ordinary narrative story *la'tci·məsuwa'k·an*. The distinction between these categories is something like what differentiates a saga from a narrative. The former is a legend concerning characters and events which do not change in the telling, partaking of the nature of gospels. A biography, on the other hand, falls under the latter term. Similar distinctions, it is interesting to note, have been recorded in respect to the traditional lore of other Algonkian-speaking peoples so well defined in the case of the Menomini by Dr. Bloomfield.[1] The texts in the ensuing collection are of the saga type and as such form an individual version of certain important teachings concerning the spiritual and physical universe which have formed without change the body of sacred learning acquired from some remote sources and handed down among the religious leaders of the tribe for ages.

171 The foregoing summary is arranged and offered as a

[1] L. Bloomfield, "Menomini Texts," *Publications Amer. Ethnological Society*, XII, 1928, p. xii.

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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source for comparison of Delaware ceremonies in general with those of other groups of eastern North America. Casual survey of its salient points will reveal differences and similarities observed in the elements of ceremony so far recorded among Central Algonkian, Iroquois tribes and those of the southeast. It will remain for more intensive study derived from similar summaries made among these groups to determine the position of Delaware ceremonialism in relation to them.

In conjunction with the Delaware series of festivals it is evident that those of the Munsee should be jointly grouped. Harrington's notes on Munsee rites is our principal source. The fact that the Munsee bands still exist in several locations in Canada leaves an open possibility that more detailed and penetrating records of ceremonies of the family or individual order may still be secured. Yet the more thoroughly Christianized condition of the tribe in general may, when the attempt is made, convert this hope to chagrin. This has been the outcome in the case of the Delaware-Munsee of the Six Nations reserve.

Formal ceremonies have disappeared from the calendar of religious events of the Delaware-Munsee incorporated with the Six Nations of Ontario for almost a century, since the abrupt discontinuation of the rites of the Big House in this band in 1832. This resulted from a successful attack on its creed by the native missionary, G. H. M. Johnson, a Mohawk.[1] There remains little to put on record beyond what knowledge we have, opportunely rescued in 1910–14 and admirably presented by M. R. Harrington in several of his publications referred to in the course of our study. Minor religious performances may still be obtained in descriptive form from the Canadian bands of Munsee and Delawares blended together on several of the reservations, but from a casual survey of these groups, their dialects and history, I am free to

[1] An interesting summary of religious history of the band is compiled by R. R. Whale, of the Brantford, Ontario, Historical Society. Johnson with John Wampum, presumably a Delaware, took axes and destroyed the images in the Long House in the Delaware settlement. Whereupon all the Delawares there were converted.

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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THE MASK DANCE CEREMONY

Kant'ke'ohe•n məs·i'ŋgəma, "he dances his face-image (mask)." The mask concept being one of some prominence in Delaware worship, one may imagine that a reconstruction of religious performance in the tribe, at a time before the decline of native institutions, would place the human-face representation in an exalted position among the spirit forces. In both Delaware and Iroquois religious pantomime masking seems about equally proportioned, though the finer details of belief and performance in the two groups are dissimilar enough to cause hesitation in allying them in origin. Yet it is noteworthy that only the Delawares among the Algonkian peoples east of the Alleghanies and south of New England exhibit the mask development, whence it extends southward to Florida with little interruption even considering the meagreness of early information on religious features in the lives of these mysterious tribes.

I have indulged in some discussion of the Mask Spirit and its history among the Delawares in my study of the Big House Ceremony,[1] to which the reader is referred for a summary account of the circumstances by which the Delawares became involved in the carrying out of the mask propitiation rite The details of the inheritance of the mask image and the expiation ceremony within a certain family in the tribe, namely the Frenchman family, have been outlined in the report referred to.

The ceremony is accordingly one of the family "feasts" among the Delawares that attracted the attention of Zeisberger as being of such frequent occurrence in the tribe while resident in Ohio in the eighteenth century.

We discover the concept governing this ceremonial feast to be that the Mask Spirit requires to be remembered with a

[1] "Big House Ceremony," p. 43. It may be noted that recent results of work among the Delaware-Munsee of the Six Nations reserve, Ontario, also disclose significant traditions of mask usage.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

RAIN MAKING RITUAL

789 *E'nda sokola:'nheŋg*, "when rain make." In making an appeal to the grandfather Thunder to send showers and rain, [825 ancient custom has decreed that the skin of a weasel is a 782] suitable offering to the "grandfather" accompanying the prayer.

The rite is an individual one. Any man or woman may own a weasel skin [1] and perform it in time of drought. The ritual is recited in seclusion, not at a public gathering as it is reported by Wi'tapano'xwe among the Shawnee.[2] By the holder of the weasel skin the object is regarded as sacred, the skin being treated as though it were a live animal. It is kept wrapped up and put away carefully so that it will not be molested, that is suffer indignity, this solicitude being similar to what is accorded other objects used in ceremonials. This may mean nothing more than being tied up and kept in a trunk, a basket or hung in a shed where it is out of the way. Wi'tapano'xwe had his enveloped in a green cloth and tied with a string of leather.[3] The weasel ceremonially used, is called *sa'ŋgwe*, a term which denotes something used for a sacred purpose.[4]

782 In this rite the rain-maker proceeds to a running stream. 789 He dips the skin into the water and lifts it upward while saying this beautiful little prayer addressing the Thunder and

[1] The species of weasel mentioned is *Mustela cicognani cicognani*, or *M. noveboracensis*. A third form mentioned by the informant is called "spotted weasel" has not been identified. The skin of the latter, he added, is used in making medicine for horse colic, so there is evidently some definite creature in mind.

[2] According to the informant the Shawnee make more of a ceremony of rain-making with the weasel, the skin being kept in the custody of an old man who has exclusive right to handle it and to the place where it is concealed, and a dance accompanies the prayer.

[3] Specimen in collection of Historical Commission of Pennsylvania.

[825] [4] That the weasel has had a sacred function in early as well as recent Delaware religious magic is shown by the record of the same name for the animal recorded in Delaware of over a century ago, namely *sanquen* (Brinton, "Lenape Dictionary," p. 124).

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

Indians. And to witness a simular early creation of savage poetic imagination, we learn from the Mistassini, lowly hunters of Labrador, that when the wind blows the firs, bending down their tips and branches, it is the Great Spirit combing them as a father combs the hair of his children. Who has asserted that savages cannot be poets?

796 The season for this rite begins sometime in the early spring, and the playing of the football game lasts until midsummer, about the end of June, when its season is formally closed, not to be resumed until the next spring.

The ceremony, being a glorification over the return of spring, has certain formal requirements to be fulfilled, not only by the chief, but by the people at large. It is believed that if the rules governing the festival are not obeyed, floods, tornadoes, and storms will result, causing the destruction of grain and fruit crops. On the other hand, the proper conduct of the football game during the season of performance will strengthen the growth of the crops. There is also a symbolical feature of the festival in the desire to indulge in a show of pure enjoyment of the people for the blessings of good weather and the returning warmth of the sun. Therefore, it would seem to have some solstitial significance which is brought out in the ruling that the season for play terminates about the end of June. There seem to be no closely analogous ceremonies [171] in the eastern area with which to compare this interesting rite outside of the Shawnee analogue, unless they be found in Iroquois, and no specific reference to it in the early Delaware narratives which might serve as a help in determining its former history before the removal west.

The ceremony bears the name *ni·pɔnia'k·an*, "summer dance," while that part of it which pertains to the football play is called *paxsa'hama^{a}ŋ*, "ballplay" (*paxsahi·'k·an*, "ball"). Another explanation of the latter term gives us the meaning "divided," referring to the division of the sexes into opposite sides to play the game. On the whole, we may sense a deeper religious symbolism lying beneath this celebration than is apparent in the meagre account now available.

Those who fancy such instances of belief in tree-animation will find several references in my "Náskapi" (University of Oklahoma Press, 1935, pp. 38–9).

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

tives, and the founders of these rites, whoever they were, seem to have made suitable provision against public indifference. In the words of the informant, no one is apt to disregard the call to obey religious custom in view of the consequences. And there may have been some idea of making an offering to mother Corn as well in this rite. Its origin dates from the first conception of the corn ceremony as the text relates.[1] The individuals whose duty it is to enact this part are hence called "excrement daubers," and their identity is, as might naturally be expected, kept in the dark. The rite itself is called *we'mui·ha'lɔwe's* "excrement daubing."

Of the masks used in this rite we have mention of several specimens obtained from *Ni·ka'ni·paxoxwe*, "Leading walker" (Joe Washington) of the same band in Oklahoma (Fig. 1, *A* and *B*).[2] They represent the features of masks requisitioned in the rites of the Corn Harvest Ceremony as celebrated by the Wolf division. According to the memory of Joe Washington, from whom they were obtained, the mask (*A*) with black on the forehead and chin part and the middle face-portion of red, was employed by the mask messenger and dancer of the Wolf division in his *midday* appearances. The dark upper and lower bands of color represent darkness before dawn and after sunset; the lighter center, the middle of the day. The other (*B*) with the upper face area black and the lower red was worn in the rites of the *early morning and evening*.

The corn ceremony itself seems to be known only through general description on the part of our informant who had the account of it from his mother. She had seen the rite when she was young. As will be seen its characteristics are those of the usual Delaware feasting festivals. There are the addresses by the speaker chosen for the occasion, the women having prepared beforehand the amount of hominy

[1] One of the Delaware authorities, J. A. Parks, states in recent correspondence that he thinks the "excrement dauber" rite belonged originally to the Shawnee. Joe Washington, who had witnessed the rite when a young man, attributes the custom to the Seneca "introduced a long time ago to the Delawares."

[2] Specimen *A* (model, 4½ x 5½ inches) is of oak with cap portion, over top and back, of trimmed deer skin, with shredded corn stalk "hair." *B* is similar in construction, 6 x 8 inches. Unlike Iroquois masks there are no little bags of tobacco offering attached to Delaware images.

PRAYER TO AVERT THUNDER

The appearance of a menacing storm cloud approaching causes the resort to prayer and the performance of a simple rite to avert danger from wind and lightning. The individual takes an ax, marks it with a cross on the blade by means of mud or paint, or anything at hand that shows up, and sticks the handle in the ground or stands it upright so that the blade will then, he believes, split the body of the storm cloud and cause it to divide and pass by on each side harmlessly.[1] When the act is performed he prays and if there is time smokes a pipe of tobacco as a "sacrifice."

Thunder Prayer

Wani'ci	moxo^{u}'msa^{a}	pe't'hak'o'we	ɔk	ke^{e}'pi·
I thank you	Grandfather	Thunder	and	you also
mani'tu	kek'ca'xən·o^{u}'ke^{e}s	kɔwi·'nowa'mał	təli·'	
Spirit	Wind.	I beg of you	that	
pal·i·'i·	pəmɑ's·ka^{a}ne^{e}'yɔ	təma'ke^{e}ləmi·'ne^{e}n	k'tami·'-	
somewhere else	you walk (go by, pass).	have pity on us	your	
mɑsəm	ka't·ci·	ap'hi'k·ai·'heŋg	kəne'i·hinɑ	
children.	Do not	run over us (to go over one's land).	You see us	
kət·ɔmak'si·'hinɑ	moxo^{u}'msa^{a}	naxpaŋgo^{u}'mələn	wa'ni·	
we are pitiful	Grandfather.	we sacrifice	him	
nəmoxo^{u}'msəna	k'ca^{a}'ta'	ɔk	kəne^{e}'mən	yu'ni· pe^{e}
our grandfather	tobacco.	And	you see	this being
ki·ci·'xiŋ	təm·hi·'k·an	na'ni	li·'m'kət'	təli·' paxsi·-
prepared	ax	the	custom	because it will split
taho'k·wun	ma't·a	paxke^{e}'yane	ce^{e}la'han·en	
you in two	if not	you turn your course, go some other way	that is	
təli·'xto^{u}n	ki·ce^{e}ləmu'k·ɔŋg	wu'ndji	wata^{a}'k'^{w}	
how it was ordained by	Creator	whence	it is known	

[1] I hardly need refer to the wide diffusion of this custom in eastern North America. Without having made a definite search for it I may refer to having heard it mentioned from the Naskapi (Mistassini) of the Labrador peninsula, through the Iroquois (also F. W. Waugh) and Mohegan, southward to the Catawba. It is known also among the negro freedmen of the Cherokee Nation.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

293 with carving, paint, tightly woven diagonal-technique bead-
535 work, and feather pendants, single or in small clusters, as
532 the illustrations show (Fig. 2). The carving is usually in block form, the exposed wood painted blue, yellow, or red, and the beadwork designed as it is on staffs used in the Peyote rites, all showing the influence of Peyote symbolism in their decoration. The feathers attached are usually those of the flicker (yellow shafted woodpecker) to denote the sacred power invested in this bird which has a black moon-marked breast, and sometimes parrot feathers obtained from the traders. On one specimen a strip of soft muskrat fur around the staff represented an admonition to "be polite," at the dance, avoiding loudness and vulgarity which might cause trouble.

535 According to the occasion, his musical equipment may be
178 a hand-rattle. His lead songs are of the type in which a measure is sung by him alone when the dancers respond with a corresponding shorter measure in which the syllables vary only somewhat. These dances are most popular and seem to be growing in favor among the Indians of Oklahoma. In fact, within the last four or five years Delaware dance leaders have introduced them among the Osage, as is the case of Tom Half Moon himself.

535 While we have as yet no detailed accounts of such social-
●171 ceremonial pastimes among the still practicing groups to serve as a basis for comparative treatment, I can testify to having observed them over a wide area in the east, indeed from the Penobscot, and other Wabanaki of the northeast, and the Iroquois and Shawnee to the Cherokee, Creek and Yuchi of the Gulf area. The purpose, however, is not to discuss them here. The known history of many of these dances throughout the area proves a case of diffusion from tribe to tribe as they are deliberately carried by visiting dance leaders. We have knowledge of a number of introductions among the Iroquois from colonial times to the present.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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524 used to denote a game of extremely wide distribution throughout northern North America and retaining a uniform type wherever found, is common among the Delawares. At the present time it is played for amusement by persons of both sexes and all ages during the evenings in winter time. This, too, is regarded as a pastime for those who are born in winter, one that is thought to bring on cold stormy weather the ensuing day. Herein lies its ceremonial character.

To a sharpened stick or bone is fastened a leather string some twenty inches long at the other end of which is fixed the tail of a rabbit. On the string are threaded five hollow cones, the wider ends open toward the stick. For the want of sufficient native material the Delawares make these cones by hollowing out and tapering common spools. In former times they were the phalanges of the deer. In the specimens figured one is constructed with spools, the other with sections of some animals' leg bones. The object of the play is to swing the cones in the air, catching as many as possible on the end of the pointed stick. Each player repeats the attempt to impale these cones until he misses three times. For each cone caught on the stick he receives a count of one. The players keep count of their totals by memory. The winning total is decided upon at the beginning of the game, it may be 15, 25, 50 or 100 points. Small wagers are laid upon the outcome, the player to reach the total first taking the stakes. To catch the rabbit's tail counts nothing.

[171] I hardly need comment upon the wide distribution of this game from the Pacific to the Atlantic and as far south as the Plains unbrokenly across North America, even in archaeological levels of considerable historical depth as Dr. Strong's findings indicate (Strong, op. cit., p. 192).

CEREMONIAL DOLLS

778 *Oxta's*, "Doll or Plaything."—The privilege of making dolls as toys out of cornhusks is denied children. The reason [777 753] is that corn is too sacred to be trifled with. To violate this would bring on bad luck in the form of sickness. Only those in whose family inheritance the obligation to make and to perform in ceremony with such creations are permitted to

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape
Nanticoke NM11

NANTICOKE RITES

Texts Relating to the Nanticoke

N D

It is not surprising that through early association with the Nanticoke of extreme southeastern Pennsylvania and Delaware before the Indian emigration from these regions, the Delawares should have assimilated, or had in common with this interesting tribe, certain practices and beliefs which have survived in tradition. Indeed we learn that as late as the period when the Delawares had settled down in Kansas there were among them a small number of Nanticoke families who at the time retained their peculiar language and some of their distinct customs and ceremonies. Wi'tapano'xwe was, fortunately for us, versed in some of these elements of lore and dictated his knowledge in the following text versions.

101 171 N 101

Owing to the early disruption of the Nanticoke after the abandonment of the original territory on both sides of upper Chesapeake Bay, the tribe became gradually widely dispersed among the Iroquois in Canada and the West.[1] Some of them clung to their early affiliates the Delawares, whence the memories and traditions of the tribe among the Delawares of today. A short account of Nanticoke history in connection with the Delaware Nation has been presented in the author's study of the Big House Ceremony (*op. cit.*, p. 16) and a series of references to articles on the language and ethnology of the Nanticoke has been included in it.

Nanticoke Origin of Witchcraft and Poison

N D 754

An interesting phase in the traditional history of Delaware customs comes out in a tale that attributes the origin of Delaware witchcraft and the administration of poisons to the Nanticoke. The tale in question is an accusation against the Nanticoke implying a degree of innocence on the part of the

[1] F. G. Speck, "The Nanticoke and Conoy Indians, with a Review of Linguistic Material from Manuscript and Living Sources," Historical Society of Delaware, Wilmington, 1927, pp. 1–77.

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

411 Oklahoma Delaware said that they had used the blowgun as boys and that, although the targets were usually birds or small [524] game, the blowgun was more of a toy than anything else. Since the sojourn of the ancestors of the Oklahoma Delaware in Ohio • [171] and Indiana in the first decades of the nineteenth century is rather well documented and accounts of that period fail to record the possession of the blowgun then, it is more than probable that two sources of diffusion are here indicated. The Canadian Munsee or Delaware undoubtedly received the blowgun from the Southeast through the Iroquois, whereas the Oklahoma Delaware probably received it direct from the southeastern tribes with whom they have been neighbors in Oklahoma.

227 It is strange that in two years on the Delaware River Lindeström did not see spears, nets, or hooks used to take fish (313-15). All these were mentioned by Roger Williams as being used by the Narragansets and all but the spears were listed by Van der Donck in addition to weirs. These last, according to Lindeström, were the principal means used by the Delaware to take fish. Weirs were not mentioned by the second- or third-period sources and were unknown to the modern Delaware.

224 Large hunting parties were reported periodically for the Delaware in every period (316). However, there was considerable variation as to the number constituting a large party (317). E. R. said four hunters were as many as ever hunted together. This is quite diverse from the hundreds reported in the first period. The parties were formed for their mutual advantage and were under the guidance of the oldest or most expert hunter (319). Williams, Van der Donck, and Lindeström mentioned the driving of deer by large parties. Subsequent accounts did not mention game drives, and the report of smaller parties probably indicate that they were no longer made. Group hunting in the later periods was described by Johnston as a party of several families going together directed by a head man who encouraged the young men to pursue their hunting every morning and directed them where and when to move their camps. The ceremonies observed [796] in connection with group hunting were rather elaborate as described by Lindeström (see *post*, pp. 127-28). In the second and

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

Introduction and Explanation of the Ceremony

It has long been known that the Delaware Indians had a periodic ceremony of paramount importance in fulfilling their obligations toward a pantheon of spiritual forces. We learn something of such a ceremony from indications occurring in the 17th and 18th century sources, among which figure Denton (1670),[1] William Penn (1683),[2] Brainerd (1745),[3] Zeisberger (1779-80),[4] Loskiel (1794),[5] and Heckewelder (1771-86, 1818).[6] First from the casual writings of Dutch, Swedish and English authors we get glimpses of the ceremony while this famous and patriarchal nation was still residing in its haunts in eastern Pennsylvania and New Jersey. With the westward movement of the tribe, first to the valley of the Susquehanna and later to the Ohio country, the missionaries who attempted the conversion of the Delawares have added their comments upon the great recurrent festival, treating it in terms of cool description or in phrases of fervent condemnation according as their attitudes toward it were determined by their profession.

In the accounts we have, the ceremony is referred to under various titles, some in English, some in Delaware; Cantiko, (Penn, 1683), Gamwing, (Zeisberger, 1779), xingwikaˈon, The Big House, The Annual Ceremony. And it is not a little strange that even the oldest of them are recognized by corresponding terms still current in the language of the tribe at the present time, as clearly explainable today as though we were still holding conference with native priests and patriarchs who had talked with Penn and his contemporaries. That the great rite was of local interest in the religious life of the allied peoples

[1] Denton's Description of New York, formerly New Netherlands, N. Y. 1670.

[2] William Penn. A Letter from William Penn, Proprietary and Governor of Pennsylvania in America to the Committee of the Free Society of Traders of that Province Residing in London, London 1683 in Narratives of Early Pennsylvania, of New Jersey and Delaware, Edited by Albert Cook Myers, N. Y. 1912, p. 234.

[3] David Brainerd, Memoirs of the Rev. David Brainerd, by Jonathan Edwards, New Haven, 1822.

[4] David Zeisberger. History of the Northern American Indians. Edited by A. B. Hulbert and W. N. Schwarze, Ohio State Archaeological and Historical Society, n.d.

[5] George Henry Loskiel, History of the Mission of the United Brethren Among the Indians of North America, London, 1794.

[6] John Heckewelder, History, Manners and Customs of the Indian Nations Who Once Inhabited Pennsylvania and the Neighboring States, Edited by W. C. Reichel. Historical Society of Pennsylvania, Phila. 1876.

10: Speck E-4, 5 (ca. 1925) 1931
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comprising the Delaware Nation is evident from all sources. That it ruled the spiritual destinies of the Munsee, the Nanticoke, the Mahikan, we know through collateral evidence, and analogous rites are inferred to have existed among the Mohegan on the east, the Powhatan peoples of Virginia and the Algonkian of the Carolina coast. Testimony from modern sources also points to a related performance of equal prominence in the religious behavior of the Shawnee. It would be an oversight besides, not to make reference to certain indications in the recorded discussions of Iroquois and Central Algonkian religion, of periodic ceremonies whose fundamental concepts form more or less a unit with those of the nation we are considering. Such a widely spread doctrine with associated rites of a unitary character assure us of the existence in aboriginal times of a culture-center, as regards creed, among the peoples of the Allegheny forest area, not only among the widely scattered Algonkian-speaking peoples but among others whose early history has been linked by some vague channels with them, for instance the Muskogi and the Yuchi. If it is not going too far, I would venture to repeat the assertion, often made by students of human culture, that the religious concepts of preliterate people express the keynote of their cultural status, that the same are to be regarded as forming their most conservative culture properties, reflecting the entire system of their culture in ramifications leading off to other topics of ethnology, the food-quest, social organization, warfare, art-symbolism, as well as rulings of simple custom and ethical character; indeed where not? This assumption, as we shall see, holds true with amazing consistency in the native civilization of the Delawares. While the previously recorded accounts of Delaware ceremonies, some of them explicit in detail and accuracy, have supplied occasional material for comparative and analytical studies in the ethnology of the eastern Indians, a feeling of dissatisfaction exists in regard to their content. This has been sufficient to cause hesitation on the part of ethnologists in using the records for the purpose of drawing culture conclusions since the accounts have all been fragmentary and recorded in the words of European observers instead of being based upon the expressions of the natives.[1] To have such records made in the words, and with the order and detail of thought of the people themselves is the highest ideal of the student of human institutions, an ideal now set up as the goal of endeavor in research. Accordingly when fate was moved to provide me with a native Delaware informant in the person of Witapano'xwe, a Delaware whose early training at the knees of his mother, was of the native, non-Christian type, I need hardly say that I laid aside every postponable obligation to devote attention to the

[1] More recently we have been bequeathed the excellent studies of eastern Indian ceremonies in native text by students who have recorded them from the dictation of the Indians, such as Hewitt, Jones, Michelson and Bloomfield.

10: Speck E-4, 5 (ca. 1925) 1931
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796 346 Who is Carried Around." Their descendents still carry the burden of the worship. They belonged to the "Wolf" group (Tu'k^{m}ai^{l}t). For this reason the Wolf group claims the right to sponsor these exercises now, and holds the majority rule in the present Big House deliberations. And in my judgment they will always rule hereafter. The present house was built three or four hundred yards to the southwest of the present spot but on account of its inconvenience it was moved to where it now stands, and one acre was set aside by the Dawes Commission. It was remodeled by us after a deliberation in September 1913.

796 [735] "The ceremony has not been "taken in" for four years,[1] the last one being led by Frank Wilson (E'm·a^{s}). Poverty has driven them to neglect it. And also the loss of the wampum beads which one time numbered about one hundred and twenty-eight Indian yards, all of which has nearly disappeared for it has been sold to other Indian tribes, to white people or to Museums as relics."

796 171 Speculations upon the origin of the ceremony would be quite out of order from the ethno-historical point of view, but Delaware traditional history has no such hesitant attitude. As the myth develops we observe how the inception of the idea of the ceremony is laid to the revelation made in dreams to chosen leaders among the Munsee. Opinion seems quite general among the Delawares that the original conception of the ceremony is a Munsee one. This is interesting because it locates the ceremony in the northerly group of the three tribes forming the so-called Delaware Nation. It is fortunate that we have, from the pen of Harrington,[2] a treatise on the Munsee form of the Big House ceremony for the purpose of comparison and evaluation as far as the material provided in the several accounts will permit us to go. At present there seems little to point toward proof of priority for the Munsee phase of the worship, except for the quasi-historical estimate of the Delawares themselves. A feeling of respect for the Munsee is general among the Delawares. They are held in high esteem for their former bravery and, strange to say though natural enough in the regard held by Indians for such matters, for their indifference to economic and material affairs and devotion to those of a spiritual nature.[3]

648 797 ESOTERISM OF DELAWARE RELIGION.—In the missionary descriptions of 170 years ago, chiefly from the pen of John Heckewelder, we hear constantly of the inner spirit of aversion held toward the whites, and the distrust felt by the natives concerning the motives of all Euro-

[1] This was written in October 1928.

[2] Harrington I, pp. 127-161.

[3] Illustrative of this sentiment several Delaware observations may be recalled in reference to the Munsee. The latter, it would seem, are held in high esteem for their bravery and ability in spiritual matters, yet were noted for an indifference to dress and economic properties, in which respect the Delawares think they stood out in contrast with them.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

deer-tail or horse-hair when made into a roach.[1] And everything is beaded including moccasins. And if any one wishes it he goes there to the Attendant where he may choose paint of whatever color he prefers.[2] And those desiring it wear eagle feathers.[3] All the old men customarily have the head-band when going into the Big House.[4]

And anyone may choose his style, but red paint and yellow, by custom, are more frequently used. A person does not rub it on his face all over. A person usually paints his cheek or at the sides of his eyes lightly. But the relief-drummers[5] can, if desired, paint black or paint fancy. All these women if they desire may paint red when entering the Big House. And also when the ceremonial leader first enters the Big House that is the time when all those Face-images[6] are painted.

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[1] The "roach" is the dyed deer hair or horsehair crest worn by young and middle aged men, worn on the top of the head. (pl. —). The hair stands upright, reaching from the crown to the nape of the neck, kept in place by an ornamentally carved bone spreader forming the base for a bone tube in which an eagle feather is fastened. This is a characteristic head ornament of the Delawares, ancient as well as modern, allusions to it being found in the early explorers accounts from the Carolinas to Maine. It seems to have accompanied the shaved painted head as an attachment to the scalp-lock of warriors. Throughout the central Algonkian area and the southern Siouan tribes it appears with great prominence in later writings, and has finally spread among the Prairie peoples possibly through diffusion through the agency of the Omaha. The Delaware term for the roach, tapaskowlu, has reference to the shaved head and stiffened hair; that for the bone spreader, cuxsalas signifies "rattling pendant." These objects and their descriptive terms represent extremely ancient properties of eastern North America, having obvious connections with archaeological objects of bone which have puzzled investigators. The distribution of the roach head-ornament offers an interesting problem. Its occurrence is noted with practically no aberrant modifications among the early populations from Maine southward to Florida, west through the Iroquois to the Central Algonkian, the southern and eastern Siouan tribes.

Among the earliest references to the Delawares wearing the roach we may cite Denton's (1670) mentioning men affecting as head-wear "a kind of a Ruff made with Deer's hair, and dyed a scarlet colour, which they esteem very rich." (See quotation of pertinent data in A. B. Skinner, "Indians of Greater New York, 1915, p. 36). Neither the article itself nor the sentiment attached to it has altered much among the Delawares since this was written two hundred and sixty years ago.

[2] There are limitations in the colors and patterns in face-paintings. The accompanying chart shows the designs and areas of the face appropriate for the decoration of individuals of various classifications (plate I).

[3] The Delaware seldom trim or cut the feathers they use when dressing for the Big House. They say the feathers are perfect as they grow on the living bird and should not be altered. Only the feathers of birds considered noble, such as the eagles and certain of the larger hawks are sanctioned.

[4] Elderly men give up wearing the roach substituting the fur headband with beaded rosette and small feathers at the side, (see fig. 25), or simply the handkerchief tied around the hair into which a feather is stuck. The elders wear their hair shoulder-length.

[5] The drummers who assist the chief drummers are permitted by rulings of the Big House tradition to wear black in painting, or to paint the face according as their fancy may prompt (see plate II).

[6] The images on the side and center posts of the Big House. The renewal of the paint, half black and half red on these images is a sacred act performed out of the reverence for the "Grandfathers" at the same time when the communicants of the ceremony apply the paint to their own faces.

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

Great Star.[1] Again seven stars, it is said, are sometimes at the noon-point[2] seen after dark. Those stars called the Bear;[3] also the head of this one is separate. Now it is said that whenever that Bear shall catch up with his head, then will be the end of the world.[4] And again another group is called Bunched-up,[5] seven is their number. And again here in the direction of sun-down, that evening-star is called kwe'tei-'pon-e'a.[6] Thenceforth are other stars and moons. And there are also these Thunders, our grandfathers, even coming to those clouds, all called spirit-forces. And the sun, our elder brother, is considered a leading spirit-force up above, because he is a great person. By his breath he warms all the universe, and it is he also who lights up the day-time, and the night-sun. It is he who lights up the night-time. And those stars, in accordance with the strength given them, in proportion that serve and aid our father's, the Great Spirit's labors.

[1] ma'xsiangw, "Great Star," a variant is ma'xkaiaggw, "red star."

[2] Meaning at the zenith, regarded in Delaware sky-lore as the point halfway between the earth and the summit of the sky dome, as nearly as can be ascertained.

[3] The constellation Ursus Major has among the Iroquois, the Cherokee, and also the Algonkian south of the St. Lawrence, the same interpretation, as representing the celestial Bear. North of this dividing line of culture, however, the figure is changed to that of the Fisher (Mustela pennanti) or Marten. The explanatory myths are of an entirely different nature in the two areas. The tale in the northern area seems to have a circumpolar distribution in North America from the Athapaskans through the Cree to the Montagnais-Naskapi of the Labrador peninsula, while the Bear legend of explanation traces to the southward. I have given some attention to this myth in a study of Penobscot tradition. (See also S. Hagar, Jour. Amer. Folk-Lore, vol. XIII, No. 49, p. 92; D. G. Brinton, Myths of the New World, Phila., 1896). (See previous discussion of star beliefs, p. 48).

[4] This vision of a celestial catastrophe reminds us again of the Delaware belief that when the Tortoise in his westward journey reaches the edge of the earth the world will come to an end.

[5] The word in the text is asi'p-k-e'tayu'o-ak, corresponding to Zeisberger's anschisktawewak which he calls firebrands laid together (op. cit. p. 148). His editor suggests Cassiopeia.

[6] Unfortunately the informant was unable to give a translation for this term.

And so this is what the Delawares understand; namely that some spirit-forces are able to control everything whatsoever, and some are created with less strength. Therefore when a person acquires the strength of a vision of some object or living being, he will obtain it in accordance with the strength imbued in the spiritual power which gives it to him.[1]

And now of the several kinds of spirits when they are spoken of, the tortoise is said to be a powerful being because he is able to bear up this our mother's body. That is why it is said he slowly moves, walking

[1] This difficult passage is an example of the resourcefulness of the Delaware language. Two verbs, carry the much involved dominant idea, pa'tang ne'xpe-lsmu'kuk. The former contains the stem pao, universal in Algonkian, as denoting magical functioning (See Speck, Penobscot Shamanism. Mem. Anth. Assn., Vol. VI, No. 3, 1920, pp. 240-54) pa'lax being the Delaware for "fetish or charm," a spiritual agency; the second implies the meaning to be "born with power." Lindeström (1654-6) (op. cit. 207) discusses the term which he renders päähra.

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463 about 1913. The Delaware women and a few men are yet skilled workers in beads,
531 both in sewed-on designs and in bead weaving. The women are expert in the art of working out intricate designs in ribbon applique on robes, leggings, breech cloths
322 and moccasins. Some wood carving is also
285 done by the modern Delawares and a few make splint baskets.

Designs and Symbolism

531 In the study of Delaware art motifs we find that they fall into two groups. In group A are the ancient earth symbols, floral and geometric (angular) patterns; in group B, the religious symbols of the Peyote Cult. This is a religious teaching and ceremony that arose in the tribe about 50 years ago. Animal and human figures
[172] rarely occur in Delaware art. In archeological finds, representations of the human face in stone frequently occur but those are said to have been the charms owned and worn by certain individuals who had dreamed of the mask spirit and had the right to use its likeness as representative of
[787] the great spiritual force or guardian spirit. If a person saw an animal during his dream quest he would have the right to use the likeness of that particular animal on his
[614] wearing apparel. It is also permissible to have representations of clan animal totems on one's vest or tobacco pouch.

The earth symbols and the "trails" shown in plate 1 are said to be ancient, as well as figures A and B called "clasps" in plate 2. The earth symbols in plate 1 illustrate the
[821] native Delaware belief that the earth rests on the back of a tortoise and that the sun in its daily round goes under the tortoise and comes up on the opposite side the next day. Figure C, plate 1, symbolizes the power of the Creator which is felt in the four corners of the earth. These symbols
[171] occur in the ancient art designs of other Algonkian peoples in northeastern North America from Labrador to southern New England. Floral patterns for moccasin tops or vamps, breech cloths, robes and bags fall into this grouping (plates 3 and 4).

[P 25, A]

[P.39, B]

155 pulses, particularly aggressive ones, to break out into the open, often with socially catastrophic results.

It should be observed that in many respects this personality portrait of the Delawares is similar to that drawn, from different sources, by A. I. Hallowell for the Indians of the Northeast in general, and more particularly for the Ojibwa.[56] Thus Delaware personality is not markedly distinct from that of other Indians in the area, and a closer analysis than is possible here would probably be required to distinguish it from Ojibwa or other Algonkian peoples of the Northeast.

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56. Hallowell, 1946.

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Delaware NM7
Winnebago NP12
Comanche NO6

APPENDIX II. PEYOTE ELEMENT DISTRIBUTION LIST

The distribution list in this section was first devised upon the basis of experience with Ute peyotism and a study of published literature on the peyote cult generally.[*] The published accounts of the cult, however, did not contain the detailed information necessary to answer all the points raised, and so a blank copy of the list and a request to fill it out were sent to several ethnographers known to have attended peyote meetings. The response was most gratifying, time and knowledge being given freely. The locations of the tribes represented in the element list are indicated on map 2.

SYMBOLS USED IN THE ELEMENT LIST

+	Element present	( )	Exactness of data doubtful
—	Element absent	R	Recent development
Blank	Information lacking	*	Indicates that a note to the element is appended at the end of the list

SOURCES AND COLUMN ABBREVIATIONS

The sources for the data in both the list and the notes to the list, and the abbreviations at the heads of columns, are as follows:

13-T: Composite picture of cult of thirteen tribes visited by La Barre and Schultes, mostly in Oklahoma (Kickapoo, Kiowa, Quapaw, Shawnee, Wichita, Caddo, Comanche, Delaware, Osage, Oto, Pawnee, Ponca, Southern Cheyenne). Richard Evans Schultes, Peyote and Plants used in the Peyote Ceremony, HU-BML 4:127–152, 1937, with additions made on list by La Barre, 1938.

K A: Kiowa-Apache. List filled in and notes supplied by J. Gilbert McAllister from information obtained during ethnographic field work performed 1933–1934 (eleven months) under the sponsorship of the University of Chicago.

Kio: Kiowa. List filled in and notes supplied by Weston La Barre. When returning the list La Barre wrote, "I believe that in peyotism tribal affiliation in this inter-tribal religion is far less important than leadership, i.e., what the particular leader's 'way' is, and from what leader he got his meeting." La Barre did field work in Oklahoma under the auspices of the Laboratory of Anthropology (1935), Yale University, and the American Museum of Natural History.

Com: Comanche in Oklahoma. List filled in and notes supplied by E. Adamson Hoebel.

Kic: Kickapoo in the vicinity of McLoud, Oklahoma. List filled in and notes supplied by John A. Noon, who attended a meeting during the summer of 1932. The Kickapoo leaders recognized that they "followed the Kiowa-Comanche 'way'."

Ab S: Absentee Shawnee of central Oklahoma. List filled in and notes supplied by Erminie W. Voegelin. Meeting attended in 1933. Voegelin reports three forms of the cult among the Absentee: (1) The Kiowa-Comanche form (the form which my list records); said to have been introduced about 1900 from the Kickapoo, who learned it from the Comanche; is the most popular form. (2) Caddo-Delaware variant of the "Wilson way," conducted by Ernest Spybuck. (3) Yuchi "way," conducted by Panther; considered by Voegelin's informants to be distinct from the Kiowa-Comanche version, yet probably only slightly variant. Membership in these forms of the cult does not interfere with participation in older Shawnee religious beliefs and ceremonies. The "Cherokee" or "Loyal" Shawnee in northeastern Oklahoma, however, take peyote "according to the Bible and [use] three towers," which is La Barre's Ute "Christianized" version, and this does teach complete withdrawal from older native ceremonies.

De 1: Kiowa-Comanche type cult among the Delaware. List filled in by James C. Webber (a Delaware informant recommended by Dr. Frank Speck) and supplemented by Petrullo's published account, also principally from Webber.

De 2: "Wilson way" among the Delaware (La Barre's Caddo-Delaware). Abstracted from Petrullo's book, with additional notes supplied by James C. Webber. The list does not adequately bring out the degree of divergence which the cult has attained, which could only be done by devising a list based on the "Wilson way." The altar is greatly changed from the Kiowa-Comanche prototype and at times becomes extremely elaborate (see Petrullo, pls. 3–6).

Win: Winnebago of Nebraska. This is apparently a variant of the "Wilson way," although Alexis A. Praus, who filled in the list and supplied the notes, did not designate it as such. Praus attended

[*] Data for the Ute and Washo–Northern Paiute lists obtained in the field, and additional data on the cults of the Tarahumara, Tepehuan, Lipan Apache, Mescalero Apache, Kiowa, Oto, Delaware, Omaha, Iowa, Arapaho, Winnebago, and Taos from published literature, are part of my Ute *Peyotism* which has been accepted for publication by Anthropos.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute
Comanche NO6
Crow NQ10
Delaware NM7
Winnebago NP12
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PEYOTE ELEMENT DISTRIBUTION LIST—(*Continued*)

Element	Occurrence																				
	TSM	W-P	CHE	OMA	CHO	FOX	KIO	MES	NOC	WIN	DW2	DW1	ARA	KIC	COM	KIK	K-W	HIT
91. Replenishes fire	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
92. Cleans up and arranges ashes	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
93. Conducts people in and out	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
94. All bathe before attending meeting	+	+	+	+	+	+	+	+	+	+	+	+	(-)		-	+	+	+
95. Meeting place arranged (house, hogan, tipi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
96. In open			+	+	+	+	+	+	+	+	+	+	(-)		+	+	+	+
97. Entrance or opening toward east	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
98. Altar is (crescent) mound of earth	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
99. Concave side toward east	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
100. Line on top of moon	+	+	+	+	+	+	+	+	+	+	+	+	(-)		+	+	+	+
101. Fire east of leader's place	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
102. East of moon	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
103. Sticks placed to form right angle	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
104. Old methods used to start fire		-	+	+	-		+	+	+	+		+	+		-	+	+	+
105. 4 sticks on fire			(+)	+	-	(-)	+	+	+	+	+	+	+		-	+	+	+
106. Special fire stick (poker)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
107. Worshippers congregate outside	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
108. Indian dress, moccasins, etc., preferred	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
109. Meeting starts in evening	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
110. Leader prays before entering meeting	+	+	+	+	+		(-)		+	+	+	+	+	+	+	+	+	+
111. Order of entrance: chief first	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
112. Chief drummer second		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
113. Cedarman third		-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
114. Men (before women and children)		-	+	+	+		(+)		+	+	+	+	+	+	+	+	+	+
115. Women and children allowed	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
116. Fire chief last	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
117. Seating: leader west of altar or shrine	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
118. Men, either side, near leader	+	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
119. Women, either side, near entrance		-	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
120. Separation of men and women		-	-	+	+	(-)	-	+	+	+	+	+	+	+	+	+	+	+

Comanche ND6
Crow NQ10
Delaware NM7 ●
W,wwebago NP2

Stewart: Washo–Northern Paiute Peyotism

Element	Occurrence																			
	Ut	K-A	Kio	Com	Kit	S-Ar	Del	Del	Win	CoN	Cr	Cr	SRos	Dia	Cre	W-P	Tew			
121. An assistant on each side of leader	+	–	+	+	+	+	+		+	+	+	(+)	+	+	+	+				
122. Women sit behind men		–	–	–	• –	–	–	–	–	–	+	+	–	+	–	+				
123. All pass to south of moon	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+				
124. Sit on blankets, straw, etc.	+	+	+	+	+	+	+	+	+	+	• +	• +	R • +	+	+	+				
125. *Artemisia* (sagebrush)	+	+	+	+	+	• +	• +	+	+	+	+	+	• +	+	+	–				
127. Prayer or speech or both at start of meeting	+	+	+	+	+	+	+	+		+	+	• +	+	+	+	+				
128. Tobacco passed, all roll cigarettes	+	+	+	+	+	+	+	+	–	+	+	+	+	+	+	+				
129. Cigarettes lit with fire stick, clockwise	+	+	+	+	+	+	+	• –	–	+	+	• +	+	+	• +	+				
130. Leader prays aloud during smoking	+	+	+	+	+	• –	+	+	–	+	• +	+	+	+	+	+				
131. Others pray silently	+	+	+	+	+	+	+	+	–	+	• +	• +	+	+	+	+				
132. Smoke blown toward moon	+	+	+	+	+	+		+	–	+	• +	• +	+	+	+	+				
133. All motion toward moon	+	+	+	+	+	• –	+	+	–	+	+	• +	• +	+	+	+				
134. Cigarette butts placed against altar or shrine	+	+	+	+	+	+	+	• –	–	–	+	• +	• +	+	+	+				
135. *Artemisia* (sage) leaves passed clockwise	+	–	+	+	+	+	–	+	–	–	• +	+	+	+	+	+				
136. Leaves rubbed on hands, clothes	+	• +	+	+	+	+	• –	+	–	–	+	• –	+	+	+	+				
137. Chewed	+	–	+	+	+	–	–	+	–	–	+	+	+	+	+	+				
138. Peyote incensed before passing	+	+	+	+	(+)	–				+	+	+	+	+	+	+				
139. Peyote passed round circle	+	+	+	+	+	+	+	+		+	+	+	+	+	+	+				
140. Clockwise	+	+	+	+	+	+	+	+		+	+	+	+	+	+	+				
141. All take 4 "buttons" at start	+	• +	+	+	–	• –	+	+		+	+	+	• +	+	+	+				
142. Each button chewed, spit into hands, rolled, offered to altar, and swallowed	+	• +	• +	+	+	–				–	• +	+	+	+	• +	+				
143. Chest patted during swallowing of button	+		• +	+	(–)	–				–	• +	• +	+	+	• +	+				
144. First peyote eaten before singing starts	+	+	+	+	(+)	+	+	+		–	• +	• +	+	+	• +	+				
145. Paraphernalia brought out by chief	+	+	+	+	+	+	+	+		+	+	+	+	+	• +	+				
146. Laid on ground between leader and altar	+	+	+	+	+	• –	+	+	+	+	+	+	+	+	+	+				
147. Cedarman throws cedar leaves on fire	+		+	–	(+)	• +	+	+		–	+	+	+	+	+	+				
148. Paraphernalia incensed	+	+	+	–	+		+	+		+	+	+	+	+	• +	+				
149. 4 times	+	+	+	–			+	+		+	+	+	+	+	+	+				
150. Worshippers incensed	+	• +	+	–			+	+		+	+	+	+	+	+	+	+			

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PEYOTE ELEMENT DISTRIBUTION LIST—(*Continued*)

Element	Occurrence																				
	12 T	K-A	Kio	Com	Kic	Ab S	De J	De 2	Wis	No C	Cr 1	Cr 2	WRS	Dio	Gos	dP	Tes				
151. 4 times	+		+	–		+				–	+			+		+	+				
152. Whistle placed near altar	+		+	+	+	+	+	–	–	–	+	+	+	+	+	–	+				
153. Leader starts singing, 4 songs	+	+	+	+		+	+	+		+	+	+	+	+	+	+	+				
154. Sings fixed opening song	+	+	+			+	+	+		–	+	+	+	+	+	+	+				
155. Holds staff in front of him	+	+	+	+	+	+	+	+		+	+	+	+	+	+	+	+				
156. Another beats drum	+	+	+	+	+	+	+	+		+	+	+	+	+	+	+	+				
157. Chief drummer beats drum	+	+	+	+	+	+	+	+		+	+	+	+	+	+	+	+				
158. Drum, rattle, etc., passed round clockwise	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+				
159. Each man sings 4 songs	+	+	+	+		+	+	+	+	+	+	+	+	+	+	+	+				
160. Each man drums for 4 songs of man to his left	+		+	+		+	+	+	+	+	+	+	+	+	+	+	+				
161. Rule against women singing	+	?	+	+		(+)	+	+	–	+	+	?	+	–	?	?	+				
162. Drumming, singing all night (except for midnight water call)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+				
163. Midnight water call and recess	+	+	+	+	+	+	+	–	+	+	+	+	+	+	+	+	+				
164. Leader recalls drum, staff, etc.	+	+	+	+	+	+	+	–	+	+	+	+	+	+	+	+	+				
165. Fire chief forms ashes into crescent	+	+	+	+	+		+	–	+	+	+	+	+	+	+	+	+				
166. Fire replenished	+	+	+	+	+		+		+	+	+	+	+	+	+	+	+				
167. 4 sticks added							–				(+)	(+)	–	+		+	+				
168. Altar and floor carefully cleaned by fire chief	+	+	+	+	+		+	+	+	+	+	+	+	+	+	+	+				
169. Cedar sprinkled on fire	+	+	+	+	+	+	–	+	+	+	+	+	+	+		+	+				
170. Whistle blown by leader	+		+	–	+	+	–	–	–	–	+	+	+	+		–	+				
171. 4 times	+		+	–	+	+	–	–	–	–	+	+	+	+		–	+				
172. Leader sings fixed water song	+	+	+		+	+	+	–	+	+	+	+	+	+	+	–	+				
173. Bucket of water brought in by fire chief	+	+	+	+	+	+	+	–	+	+	+	+	+	+	+	–	+				
174. By women		–	–	+	–	–	–	–	–	+	–	–	–	–	–	+	+				
175. Water bearer kneels east of bucket	+		+	+	+	+	–	–	+	+	+	+	+	+	+	+	+				
176. Cedarman prays, sprinkles cedar on fire	+		+	+	+	+	–	–	+	+	+	+	+	+	+	+	+				
177. Water bearer draws incense to water	+		+	+	+	+	+	–	–	+	+	+	+	+	+	+	+				
178. Water bearer prays, blesses water	+		+	+	+	+	+	–	–	+	+	+	+	+	+	+	+				
179. While smoking cigarette	+		+	+	+	+		–	–	+	+	+	+	+	+	+	+				
180. Leader given butt of same cigarette, smokes, prays	+		+	+	+	+		–	–	+	+	+	+	+	+	+	+				

Comanche NO6
Delaware NM7 ●

Element	Occurrence																		
	U.T.	K-A	Klo	Com	Kih	Ab S	Del	Del	Wic	Noc	C-I	C-E	WES	Cha	Gro	Ar-P	Tom
181. Water bearer spills water on ground	+	–	+		+	+	+	–	–		+	+	+	+	+	+	
182. Bucket passed clockwise, all drink	+	+	+	+	+	+	+	–	+	+	+	+	+	+	•+	+	++
183. Devotees rub, sprinkle ("baptise") selves with water	+	–	+	+	–	–	–	–	–	+	+	+	+	+		+	
184. "Chief peyote," paraphernalia sprinkled	+	–		+			–	–	–	+	+	–	+	+		+	
185. Water bearer takes water outside	+	+	+	+	+	+	+	–	+	+	+	+	+	+	+	+	
186. Makes circuit of altar before removing water	+		+	+	+	+	–	–	–	+	+•(+)		–	+	+	+	++
187. Drum, staff returned to place they occupied before midnight	+		+	+	+	•	–	–	•+	+	+	+	+	+	+	+	
188. After paraphernalia placed, leader goes outside	+	+	+	+	+	+	+	–	•–	+	+	+	+	+	+	+	
189. Blows whistle to cardinal directions	+	+	+	+	+	+	+	–	–	+	+	+	+	+	+	+	
190. Prays to cardinal directions	+	+	+	+	+	+	+	–		+	+	+	+	+	+	–	
191. Leader incensed upon return	+		+			+	+	–	–		+	+	+	+	+	+	
192. Replaces whistle near moon	+		+	+	+	+	+	–	–	+	+	+	+	+	+	–	
193. After midnight individual fans, rattles, etc., used	+		+	+	•+	–	+	+	•+	+	+	+	+	+	+	+	+
194. All urged during meeting to eat as much peyote as possible		•–	•+		+	+	+	+			•(+)	+	–	+•(+)		+	+
195. Urged not to eat too much			•+	–		–	–	–			– (+)	+	–	•+	–	–	
196. Individual prayers aloud, by men	+	+	•+	+	+	–	+	•+	+	+	+	+	+	+	+	+	+
197. By women			•+	–	•+	–	+	+	–	–	+	+	+	+	–		
198. Suppliant first gets tobacco from leader	+	+	+	+	+	–	+	+	–	+	+	+	+	+		•+	+
199. Cigarette lighted with fire stick	+	+	+	+	+	–	+	+	–	+	+	+	+	+		+	+
200. 4 puffs of smoke blown toward altar at start	+		+	+	+	–	+	+	–	+	+	+	+	+		+	
201. Butt handed to leader			+	+	(–)	–		•+	–	–	+	•–	+	+	+	–	
202. To cedarman, who blows 4 puffs toward altar			+	–	(–)	–		–	–	•–	+	–	+	+		–	
203. To chief drummer, who blows 4 puffs toward altar			+	–	(–)	–		–	–	–	+	–	+	+	+	–	
204. Handed back to leader, who blows 4 puffs toward altar			+	–	(–)	–		+	–	+	+	–	+	+	+	–	
205. Prayer by individual followed by one by leader		•+	+	+	(–)	–	–	+	–	+	+	+	+	+	+	•–	
206. No one leaves meeting while anyone is singing, praying, or eating peyote	+	+	•+	+	+	+	+	+	+	+	+	•+	+	+	•+	+	+
207. Morning water call (similar procedure to midnight ritual)	+	+	+	+	(+)	+	+	•+	•–	+	+	+	+	+	•+	–	+
208. Water brought in	+	+	+	+	+	+	+	+	–	+	+	+	+	+	+	–	+
209. By woman	+	+	+	+	+	+	+	•–	–	+	+	+	+	+	+	–	+

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14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute
Crow NQ10
Delaware NM7
C D
171 S45 796 [264]

PEYOTE ELEMENT DISTRIBUTION LIST—(*Concluded*)

Element	Occurrence																				
	LIT	K-A	Kio	Com	Kio	Ar	Ar	Del	Del	Wm	C-Ne	C-O	C-O	Ute	Ute	Ute	d-W	Tew			
210. Who blesses water	+	+	+	+		+	+	+	• –	–	+	+	+	+	+	–	–	+			
211. Woman makes circuit of altar before taking water outside	+	+	+		(+)	+			–	–		+	+	+	+	–	–	+			
212. Woman returns immediately with food and water	+	+	+	+	+	+	+	+	• –	• –	+	+	+	+	+	+	+	+			
213. "Peyote breakfast"	+	+	+	+	+	+	+	+	• –	• –	+	• +	+	+	+	+	+	+			
214. Lined up in front of door, in order (from fire toward door)		+	+	+	+	+	+	+	–	–	+	+	+	+	+	+	+	+			
215. Order: water, maize, fruit, meat		–	+	+	–	–	–	+	–	–	• +	+	+	+	• +	+	+	+			
216. Water, rice, fruit, meat	–	–	–	–	–	–	–	–	–	–	• –	–	–	–	• +	–	–	–			
217. Water, maize, fruit, candy		–	–	–	–	• +	–	–	–	–	–	–	–	–	–	–	–	–			
218. Water, maize, meat, fruit		–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–			
219. Parched maize in sweetened water		+		+	+	+	+	+	–	–	–	• +	+	–	• +	+	+	+			
220. Candy also included in the breakfast	+	–	+	–	+	• +	–	–	• +	–	–	• –	• –	• +	• +	–	–	–			
221. Food blessed	+	+	+	+	+	+	+	+	–	–	+	• +	+	• +	+	+	+	+			
222. Wash before eating			–	–	–	–			• +		–	–	+	+	+	+	+	+			
223. Paraphernalia put away after blessing	+		+	+	+	+			• +	• +	–	+	+	+	+	+	+	+			
224. Before eating	+		+	–		+			• +	• +	–	–	+	+	+	+	+	+			
225. Drum untied	+	+	+	+	+	+	+	+	• +	• +	+	+	+	+	+	+	+	+			
226. Water from drum drunk	+	+	+	+	–	+	+	+		–	–	+	+	+	+	+	+	+			
227. Water touched to body with stick, hands—"baptism"	+	+	+	+	–	–	+	+	+	–	+	+	+	+	+	+	+	+			
228. Any remaining poured on or between crescents	+	+	+	–	+	• +	–			• +	–	+	+	+	+	+	+	+			
229. Objects used to tie on drumhead touched to body	+	+	+	+		–	+	+	+	–	+	+	+	+	+	+	+	+			
230. All parts of drum passed, handled	+	+	+	+		–	+	+	+	–	+	+	+	+	+	+	+	+			
231. Leader's outfit taken out by fire chief	+		+			+								+	+	+	+				
232. Food passed clockwise	+	+	+	+	+	+				–	+	+	+	+	+	+	+	+			
233. Replaced on floor between fire and door			?	+		+				–	+	+	+	+	+	+	+	+			
233a. Order before passing reversed				+		+				–	+	+	+	+	+	+	+	+			
234. Taken out by fire chief	+	+	• +	+		+				–	+	+	+	+	+	+	+	+			
235. After food taken out, all go outside, about 9 A.M.	+	+	+	+	+	+			• –	–	+	+	+	+	+	+	+	+			
236. Sun greeted	+		–	–	(–)	–			• +		–	–	–	–	–	–	–	–			
237. Return to tipi to lounge, talk, smoke	+	+	• +	–	–	(–)	+	+			–	+	+	+	+	+	+	+			
238. Tipi dismantled, altar destroyed following meeting		• –	• +	+	–	+					+	• –	• +	• +	• +	• +	• +	• +			

Crow NQ10
Delaware NM7 ●

Element	Occurrence																	
	13 T	K-A	Kio	Com	Kie	Ab S	De 1	De 2	Wis	No C	Cr 1	Cr 2	WRS	Die	Gos	W-P	Tew
239. Feast follows meeting	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
240. Aligned between leader and doot starting at west: Bible		−	−	−	−	•	−	−	+	−	−	−	−	−	−	−	
241. Staff, rattle, and feathers	+	+	+	+		+	+		+	+	+	+	+	+	+	−	+
242. Whistle	+	+	+	+	+	+	+	−	−	+	+	+	+	+	+	+	+
243. "Chief peyote"	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
244. Crescent of earth	+	+	+	+	+	+	+	+		+	+	+	+	+	+	+	+
245. Crescent of ash	+	+	+	+	+	−	+			+	+	+	+	+	+	+	
246. Fire	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
247. Fire stick	+	+	+	+	+	+			−	+	+	+	+	+	+	+	
248. Water	+	+	+	+	+	+	+	+	−	+	+	+	+	+	+	+	
249. Person blessing water	+	+	+	+	+	+	+		−	+	+	+	+	+	+	+	
250. Peyote breakfast	+	+	• +	+	+	+	+	−	−	+	+	+	+	+	+	+	
251. Beliefs connected with peyotism: belief in a Great God (Great Spirit)	+		+	−	+	+	+	+	• +	+	+	+	• +	+	+	+	+
252. Belief in spirit forces subservient to the Great God	+		+		(−)	+	+	+	+				+	• +	+	+	
253. Peyote is a spirit force chosen to guide the Indians	+	+	+	+	+	• +	+	+		+		+	+	+	+	+	
254. Peyote's function is medicinal	+	+	+	+	+	+	+	+	• +	+	+	+	+	+	+	+	+
255. Peyote's function is particularly ethical-religious	+	+	• +	+	+	+	+	+		+	+	+	+	+	(+)	+	+
256. Peyote's doctrines can be understood only through peyote intoxication	+	+	+	+	+	(+)	+	+	+	+		+	+	+		+	
257. Ultimate goal of intoxication is enlightenment and physical betterment	+	+	+	+	+	+	+	+	+	+		+	+	+	+	+	
258. Individual can be helped by concerted prayer	+	+	+	−	+	+	+	+	+	+		+	+	+		+	+
259. Individual must attain purity before approaching spirit forces	+	+	+	+	+		+	+	+	+		+		+	+	+	
260. An important function of peyote meeting is to purify	+	+	+	+	(+)	• +	+	+	+	+		+		+		+	
261. Modifications permitted by new revelations	+		+				−	+					−	+		•	+
262. Approach to spirit forces should be humble	+	+	• +	+	+	• +	+	+	+	+			+	+		+	
263. Concept of the Peyote road as ethical-religious	+	+	• +	+	+	+	+	+	+	+			+	+		+	
264. Identification of the Peyote road with the Creator's road		+	• +	−		−	+	+		+			+	+		+	+
265. Identification of the Peyote road with Jesus' road		+	• +	+	• +	−	−	+	+	−			+	+	•	+	
265a. (See note)																	

C
D 111 ●
745
[671]
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14: Stewart E-5 (1936-1938)1944 NR 13 Northern Paiute

Crow NQ 20
Delaware NM7 ●
Winnebago NP12

Stewart: Washo-Northern Paiute Peyotism 105[7]

Element	Occurrence																											
	ULT	K-A	Kio	Com	Kio	Ady	Del	Del	Wis	Oto	Cri	Oto	SUS	Dis	Gos	Ara	Dis	Tew
1. Staff of authority of leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2. "Cane" 3-5 feet long	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3. Tufts of hair at top	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
4. *Artemisia* tied near top or held along with cane	+	+	+	+	–	+	–	+	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
5. Passed around	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
6. Always passed between drum and altar	+	(+)	+		(–)	+				(+)	(+)	(+)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
7. Person holding staff leads singing	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
8. Rattle of leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
9. Gourd	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
10. Decorated	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
11. Handle beaded	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
12. Tufts of hair on top	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
13. Rattle passed around	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
14. Person singing shakes rattle	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
15. Individual rattle also used	+	+	+	+	–	–	+	+	–	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
16. Only after midnight	+		+	+	–	–	+	•	–	–	+	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
17. To accompany singer holding staff			+	+	–	–	+	+	–	–	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
18. Fan of leader (eagle tail feathers)	+	+	+	+	+	•	+	•	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
19. Each feather tied separately	+	+	+	+	(–)	+	+	•	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
20. Binding decorated		+	•	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
21. Passed around	+		–	+	(–)	+	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
22. Held with staff while singing	+		•	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
23. Individual fans also used	+	+	+	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
24. Only after midnight	+		+	–	(+)	+	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
25. All fans used to draw smoke over head, body	+	+	(+)	+	+	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
26. Eagle-wingbone whistle of leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
27. Used at special midnight ritual	+	+	+	+	+	+	+		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
28. At special morning ritual	+	+	+	+	(+)	+				+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
29. Placed near altar in front of leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
30. Only leader uses whistle	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+

For Notes to Element List see p. 114.

(Continued on next page)

C
D
W
171 ●
795
796
[534]

14:Stewart E-5 (1936-1938)1944 NR 13 Northern Paiute
Comanche No6
Delaware NM7
LC
D
●171
.N95
1996
[534
.276]

PEYOTE ELEMENT DISTRIBUTION LIST—(*Continued*)

Element	Occurrence																				
	Tew	W-P	Ute	Gos	Ute	SWSh	Cr 2	Cr 1	No C	Win	Dw 2	Del	Ab S	Kio	Com	Kio	K-A	Kio	Kio	Kio	13 T
31. Paraphernalia satchel	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
32. Cloth upon which to place paraphernalia	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
33. Drum of leader (or chief drummer)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
34. Water drum	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
35. Iron kettle	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
36. Pottery jar	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
37. Charcoal in water	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
38. Head of deerskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
39. Skin tied on before meeting	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
40. 7 stones or sticks used in tie	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
41. 7 stones represent days																					
42. Rope forms star on bottom of drum	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
43. Star significant	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
44. Skin removed at end of meeting	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
45. Only one drum used	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
46. Drumstick of leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
47. Individual drumsticks also used	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
48. Only after midnight	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
49. Drum and drumstick passed around	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
50. Separate drummer accompanies singer	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
51. Drummer usually at right of singer	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
52. Only men drum	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
53. Bag of cedar (juniper) leaves of leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
54. Cedar sprinkled on fire	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
55. Usually by cedarman	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
56. Only one bag of cedar used	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
57. Tobacco furnished by leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
58. Rolled in maize husks	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
59. In oak leaves	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
60. In paper	−	−	−	−	−	−	−	−	−	−	−	−	−	−	−	−	−	−	−	−	−

14: Stewart E-5 (1936-1938)1944 NR13 Northern Paiute
Comanche ND6
Delaware NM7 ●

Element	Occurrence																		
	13 T	K-A	Ea	Com	Kio	Ab 8	Da 1	Da 2	Wa	No C	Or	Cr 2	WR8	Da	Gos	W-P	Tos		
61. Only leader's tobacco used	+	+	+	+	+	–	+	+	–	+	+	°+	+	+	(+)	+	–		
62. Tobacco lacking from ritual	°(+)	–	–	–	–	–	–	–	+	–	–	–	–	°+	–	–	–		
63. Peyote furnished by leader	+	+	+	+	+	+	+	+	°–	+	+	+	°+	+	+	+	+		
64. "Chief peyote," an extra large "button"	+	+	+	+	+	+	+	+	+	+	+	°+	+	+	+	+	+		
°65. Decorated with white lines	–	–	–		(–)		–	–	–	–	–	°–	–	–	–	–	–		
66. Placed on altar in front of leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+		
67. Is not eaten	+	+	+	+	+	+	+	+	+	+	+	°+	+	+	+	–	+		
68. *Artemisia* leaves under "chief peyote"	+	+	+	+	(–)	+	+			+	+	+	+	+		–			
69. Form cross	+	°+	(+)	+		+	+			+	+	°+	°+	+		–			
70. Peyote for eating passed around	+	+	+	+	+	+	+	+	°–	+	+	+	+	+	+	+	+		
71. Only leader's used until after midnight		°+	+		(+)	°–	+	°+	–		+	°–	°–	+	°(+)	°–			
72. Leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+	•	+	+		
73. Called chief or peyote chief	+	+	°+	+	(+)	°+	°+	°+		+	+	°+	°+	+	•	+	+		
74. Sits west of altar or shrine or fire	+	+	+	+	+	+	+	°+	+	+	+	+	+	+	+	+	+		
75. Has complete charge of meeting	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+		
76. Assistants	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+		
77. 2 assistants		+	–	–	–	–	–	–	–	–	–	–	–	–	–	–			
78. 3 assistants	+	–	+	+	+	–	–	–	+	+	–	+	–	+	–	+	+		
79. 4 or more assistants		–	°–	–	–	+	+	°+	–	–	+	–	+	–	–	°+			
80. Chief drummer	+	+	+	+	+	+	°+	°+	+	+	+	+	+	+	+	+	+		
81. Sits at leader's right	+	+	+	+	+	+	+	+	°–	°–	+	+	+	+	+	+	+		
82. Drums for leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	°–	+		
83. Drums for each singer in turn	–	–	–	–	–	–		°+	°–	–	°+	°–	°–	°+	–	–			
84. Cedarman or cedar chief	+	–	+	+	+	°+	+	–	°+	°–	+	°+	+	+	+	+	+		
85. Sits at leader's left	+	–	+	+	+	+	+	–	°–	°–	+	°–	+	+	+	+			
86. Sprinkles cedar leaves on fire	+	–	+	+	+	+	+	–	+	–	+	+	+	+	+	–			
87. Offers prayers at specified times	+	–	+	–	(–)	+	+	–	+	–	+	+	+	+	+	+	+		
88. Fire chief or fire tender	+	+	+	+	+	°+	+	+	+	+	+	+	+	+	+	+	+		
89. Sits at north side of entrance	+	°+	+	+	+	+	+	°+		+									
90. Starts fire before meeting	+	+	+	+		+	+	+											

(Continued on next page)

C
D
171
M45
M96
[2x4]

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute
Crow NQ10
Delaware NM7

NOTES TO ELEMENT LIST

1. Cr 2: Straight stick of any kind or collapsible cane, beaded at joints (Voget).

2. Ab S: "The staff represents a walking cane" (Voegelin). Gos: Made of mountain mahogany by leader himself (Malouf).

3. K-A: Not necessarily (McAllister). Ab S: Deer's tail dyed red (Voegelin). De 1: Staff decorated with feathers, ribbon, and otter skins (Petrullo, 49). Win: Tufts of hair around two joints about a foot from each end of cane. An oval celloluid device 5 inches long with feathers attached around its edge was suspended from the upper joint. Staff was walking stick with crook (Praus). Cr 2: Horsehair among the Crow. Sometimes hair of different animals is used. "People wish for the same type of animal as the hair. It is a sort of wishbone." Crow prefer white horsehair to black. "The old-time Indians say white is the cleanest thing on earth; that is why they use that" (Voget).

4. Ab S: Held by person giving the meeting, at opening of meeting only (Voegelin). Cr 2: Four pieces of sage used, held along with staff. Silvery wide-leafed variety of sage is employed (Voget). WRS: Four pieces of *Artemisia* are tied on (Shimkin).

5. Ab S: Bunch of sage passed around separately at beginning of meeting (Voegelin); WRS: Clockwise, "the same as the world" (Shimkin).

9. Cr 2: Man who has his own rattle which suits the pitch of his voice holds leader's rattle in his left hand and rattles his own with his right hand. "Each man does as he wishes in worship." But note that individual rattles not employed until after midnight, apparently out of deference to position of leader. That would be impolite (Voget).

10. Kio: Decoration of gourd proper doubtful. But I have seen "Jesus talk" written on a Comanche gourd (La Barre). Ab S: Gourd itself is stained dark brown with walnut-bark (sic) dye; undecorated otherwise. But handle and projecting end are beaded, tasseled, etc. (Voegelin).

12. Gos: White horsehair at end of handle is not dyed (Malouf). W-P: Feathers also used.

13. Cr 1: "Passed with cane" (Voget).

16. De 2: In "Wilson way" meeting members can rattle own rattles any time (Webber). Prohibition on using rattles other than ones used by road chief until midnight (Petrullo, 90, 158). WRS: After drum goes around once, individual rattles may be used (Shimkin).

18. Ab S: Eagle, chicken hawk, parrot, "any kind of bird." Leader did not have special fan that was passed around; each person, including leader, brought and used own fan all night (Voegelin). De 2: Fans and single feathers used in meeting (Webber). See note 3. Cr 2: Any feathers used. Usually eagle tail feathers come out in set of twelve; that is, twelve good feathers found naturally in tail of each bird. "The twelve-feather set represents months of the year; we do not change that" (Voget). WRS: Eagle-wing fan with feathers bound together is most common. Fan is of same style as other ceremonial fans (Shimkin).

20. Kio: Buckskin feather sockets not decorated or beaded, but handle is beaded (La Barre).

21. W-P: Leader's fan passed only after midnight.

22. Kio: Leader holds own fan with staff when singing; other men do likewise with their fans when singing (La Barre).

24. De 2: Anyone having single feathers or fan can use them any time they wish (Webber).

25. Cr 1: "Used to draw smoke to inhale" (Voget).

26. De 2: Whistle not used in "Wilson way" meeting (Webber). Cr 2: Sometimes used four times in course of meeting. Midnight: strong, sharp, long blasts four times. "We make these four long calls in order that the Creator might hear us. That is the way I understand it among the Crows." Right after the water call, leader goes outside tipi, usually whistles in order toward east, south, west, and north, the four parts of the earth. Four blasts are given to each direction, and a prayer is offered. Type of prayer depends upon the leader, "but each corner has something of its own." East: prayer to rising sun, which brings daylight, and to wind, which comes from east, about which all peoples, Indian and white, know. "I do not know what other countries have, but the Montana east wind is harmless." South: prayers offered to those things of the south, for instance, warmth and food. West: setting of the sun brings darkness. Also, certain foods come from the west. "Whatever property is needed from the west [the leader asks for]." North: the same holds for the north; but north wind usually cold, so leader usually asks Creator to control it, keep it not too cold so that animals will not die (Voget).

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27. Gos: Also used before meeting, while all lined up outside (Malouf).
28. Gos: See note 265a.
30. WRS: Leader allows others to blow whistle as special privilege—to show thanks to Creator (Shimkin).
32. Ab S: Square of purple velvet (Voegelin).
33. Com and No C: Chief drummer does not necessarily provide or tune drum. Best drum available used (Hoebel). Cr 1: Leader has complete outfit, and if drummer, whom he selects, has no drum, leader lends his (Voget). Cr 2: Chief drummer uses own drum (Voget).
35. Cr 2: Can be copper, gold, aluminum, or "anything of iron" (Voget). Gos: 1½-gallon size used, although gallon (No. 6) size desired (Malouf).
36. 13 T: Among Caddo (La Barre).
37. Cr 2: Charcoal obtained from leader's stove (Voget). Gos: Fourteen pieces; Goshute don't know what they represent (Malouf).
38. De 1: Otter skin sometimes used (Webber). Cr 1: "Buckskin of a sort," that is, any well-tanned skin (Voget). Cr 2: Usually deerskin best, but any soft skin may be used (Voget).
40. Kic: Six pebbles used (Noon). Ab S: Eight small round pebbles (Voegelin). De 1: Four small stones used (Petrullo, 50). Cr 1: Seven stone "marbles" (Voget). Cr 2: "Small ball-like rocks" (Voget).
43. Ab S: I suspect it is significant, but my informant did not comment on this (Voegelin). Cr 1: "It means the stars, I guess" (Voget). Cr 2: Symbolized stars in the sky; later the people observed that law officers carried such, and so "we use it to signify living within the law" (Voget). Gos: Represents Morning Star (Malouf).
44. Gos: See note 265a.
46. Cr 1: Chief drummer's used if he has one (Voget).
48. Ab S: Used only after drum had passed halfway around tipi, as far as door; then individual drumsticks smoked in cedar, and permission given to use them—but this long before midnight (Voegelin).
50. De 2: See note 83. Cr 1: Man asks permission of drum chief to pick out drummer (Voget).
51. K-A: Each person participating drums. Feeling strong that one should have peyote partner, and singing and drumming occur in couples. First man sings, his partner drums; then first man drums, second sings. Singing occurs in regular order. Drum skips and then goes back; then skips again, etc. (McAllister). Cr 2: If man on right (A) wishes man on left (B) to drum, B circles room clockwise and sits to right of staff held by A (Voget).
52. Ab S: "Women sometimes drum at a peyote meeting," but mainly men, I noticed (Voegelin). Cr 2: "There is no law against women [drumming], but they just don't" (Voget).
53. Kic: My information not definite on this point. My recollection is that the bag of cedar belonged to the cedarman—this may be a confused impression due to the fact that the cedarman alone threw the cedar on the fire (Noon). Cr 2: Members also have some for their own use (Voget).
55. K-A: No "cedarman"; drummer usually puts cedar on fire (McAllister). Ab S: Usually cedar sprinkled by leader (Voegelin).
56. Win: Both assistants to right and left of leader have cedar bags and sprinkle it on fire at different times. Man on left did so at midnight ceremony (Praus).
57. Ab S: This tobacco is mixed with sage (Voegelin). See note 198 W-P. WRS: Person calling meeting, or sponsor, gives tobacco to leader before meeting, unless sponsor also leader (Shimkin).
58. Gos: See note 265a.
59. Ab S: Perhaps—but I never heard of it for peyote meetings, although Shawnee use oak leaves sometimes for ordinary cigarettes (Voegelin).
60. Cr 2: Paper not "proper"; only when no husks available (Voget).
61. Cr 2: If leader has no tobacco on hand, others may offer their own (Voget).
62. 13 T: Tobacco lacking among some Oto, Pawnee, Winnebago (La Barre, 79). Ute: Tobacco not used in "old Sioux way" sects among Ute and Goshute.
63. Win: Cost of peyote defrayed by persons sponsoring meeting; I received buttons from fire chief, assistant at right of leader, and various men in the group (Praus). WRS: Sponsor gives peyote to leader. Names for peyote: (1) has; (2) wɔgᵂeɛi—a Comanche word for "cactus" (Shimkin).

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64. Cr 2: Represents the original peyote which the woman found, as recounted in the legend which purports to account for the discovery and subsequent use of peyote (Voget).

65. Opler (1936, 160) states "some [Mescalero] peyote shamans trace a cross of pollen on the 'chief peyote,' some do not." Cr 2: Lines "grow" on peyote naturally; that is, peyote is not re-decorated, the lines (white) being natural products (Voget).

67. Cr 2: Informant thought the chief peyote could be eaten, but did not know of any instance (Voget).

69. K-A: Called a star rather than a cross (McAllister). Cr 2: Represents four corners of earth and also sun's rays (Voget). WRS: At times four, eight, or twelve leaves used to produce different forms (Shimkin).

70. Win: See note 63.

71. K-A: Not necessarily. Depends upon supply and generosity of leader (McAllister). Ab S: People urged to eat their own peyote, if they had brought any, early in evening (Voegelin). De 2: Peyote other than leader's may be eaten before midnight if leader's supply runs out (Webber). Cr 2: One's own peyote can be used from the start (Voget). WRS: Leader's peyote required only for "first round" (Shimkin). Gos: All peyote in one bag (Malouf). W-P: No individual supplies of peyote used in meetings.

73. Kio: Called "road chief" or "road man" from the "peyote road" on symbolic altar; leader tells them the "road" to go (La Barre). Ab S: "Boss man" or "road man" (Voegelin). De 1 and 2: "Road man" (Webber, Petrullo). Cr 2: Usually just plain "chief" (Voget). WRS: tegwahin (Shimkin). Gos: See note 265a.

74. De 2: In one "Wilson way" meeting, the road man sat at east end of moon, faced west (Webber). In one Big Moon variant, road chief to east of altar (Petrullo, 182). See note 97.

79. Kio: Four assistants if peyote woman, water and food bringer, is included (La Barre). De 2: See note 83.

80. De 1 and 2: Called "drum chief" (Webber). W-P: Leader's wife often chief drummer.

81. Win: Chief drummer sits at leader's left (Praus). No C: At leader's left (Hoebel).

83. De 2: "In some Caddo Delaware 'Big Moons' " the drum chief accompanies the drum round the circle, drumming for each singer (La Barre, 69). At start the fireman drums not only for road man, but for everybody completely round the circle; they have as many as five assistant firemen and they drum in turn until end of meeting (Webber). Win: May be chosen by anyone (Praus). Cr 1: May or may not (Voget). Cr 2: Any man can drum if picked out by the singer (Voget). WRS: May drum for beginner (Shimkin). Ute: Chief drummer drums for each singer in turn once during meeting. W-P: May drum for anyone who asks him, or he may offer to drum for individuals. Singer may ask anyone to drum for him; leader often asked. Taos: Singer may ask anyone to drum for him (Parsons).

84. Ab S: At meeting I attended, a visiting Arapaho filled all the functions you note for cedarman: But he was not explicitly referred to as cedarman (Voegelin). Win: See note 56. Cr 2: Apparently selected by leader for each meeting. There might be a different one before and after midnight (Voget).

85. Win: Sits at leader's right (Praus). No C: Sits at leader's right (Hoebel). Cr 2: "Just chance" (Voget).

88. Ab S: Also second fire chief (Voegelin).

89. K-A: Yes, but theoretically fire chief *should* sit on south side (McAllister). De 2: Firemen sit on both sides of door (Webber).

90. Cr 1: "He builds the fire, it commences" (Voget).

92. Win: See note 162.

93. Cr 1: "Well, he lets them come in, he lets them go out. If sick or helpless, he has to help"; otherwise people find own seats (Voget). Cr 2: Conducts late arrivals to their seats (Voget).

94. Kio: In theory; not rigidly adhered to (La Barre). De 2: Bathing not always before, sometimes after meetings (Webber). No C: Only chief and assistants by requirement, others may (Hoebel). Cr 1: If they have to (Voget). Cr 2: The people clean up. Could be viewed as a purification (Voget). W-P: Bathing recommended; often done in hot springs.

95. Ab S: Tipi, sometimes in house (Voegelin). Cr 1: If people want to put up a meeting, they have it at their house (Voget). Cr 2: House or tipi may be used, latter more proper (Voget).

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Gos: Although tipi preferable, house used at meeting attended. All good peyote members have houses facing east for that reason (Malouf).

96. Kio: In old days; not now (La Barre).

97. De 2: One Big Moon variant has entrance to west (Petrullo, 182). Sometimes door to west (Webber). See notes 74, 99.

98. De 2: Most usual Big Moon crescent altar is drawn on ground, instead of being made in a mound. Numerous other innovations in type of altar were introduced by Wilson and his followers (Petrullo, 80, 179–184). However, Anderson's Big Moon altar, consisting of crescentic mound with a line on its crest, is described and shown in picture (Petrullo, 48, 101). Win: Altar consisted of pit inside of horseshoe incised on floor. Lines extended beyond altar in the cardinal directions (Praus). Altar resembles that of the Delaware Big Moon variant shown by Petrullo, plate 3, page 79. Gos: Inasmuch as meeting held in dwelling, special altar constructed. In addition to crescent, apron of earth extended toward the east from concave side of moon which protected the wooden floor from hot embers carried in from fire outside (Malouf).

99. De 2: End toward west in one Big Moon variant (Petrullo, 182). See notes 74, 97. Win: See note 98.

100. De 2: See note 98. Win: See note 98.

101. Gos: Kerosene lamp, four sticks, and hot coals used in place of fire impossible in house (Malouf).

103. Com: Sticks form tipi (Hoebel). Cr 2: Point or "face" west (Voget). WRS: Must be neat is only rule (Shimkin).

104. Kio: In theory; not rigidly enforced. One leader insists fire be lit with one match (La Barre). Cr 1: "Matches is the quickest, or they could use 'clinkers'; that is the Indian way. But that is all past, you know" (Voget). Cr 2: Match employed (Voget).

105. Com and No C: Seven sticks on fire (Hoebel). De 1 and 2: Twelve sticks at start (Petrullo, 50, 101). Cr 2: Number varies with weather, but usually at least four (Voget). Taos: Seven sticks (Parsons).

106. WRS: Sometimes carved (Shimkin).

108. Ab S: Not obligatory, except for female. "Should wear moccasins." Several men wore blankets; "depended upon whether they owned one or not" (Voegelin). Cr 1: "They put on the best they have; they doll up, just as the whites when they go to church" (Voget). Cr 2: People wear their best clothes. Apparently no preference for old-time dress (Voget). Taos: "Peyote boys" wear American shoes and hats, contrary to the rule of going in Indian habit while at the pueblo. Peyotists refuse to cut seats from trousers (Parsons).

109. Cr 1: When dark (Voget).

110. Kio: Varies with leader (La Barre). Ab S: Leader offered prayers when putting up tipi, putting the sage (?) cross on moon, etc., but I do not think he prayed just before going in, except when he made the peyote tea just before the meeting (Voegelin).

111. De 2: Chief enters alone and is seated when others enter (Petrullo, 89; Webber). Gos: Chief enters alone and blows whistle for others to enter (Malouf). See note 265a.

112. De 2: Drum chief led worshippers into tipi (Petrullo, 96).

114. Cr 1: "Each family goes together; women could precede men" (Voget). Cr 2: Such an arrangement could be due to pure chance (Voget).

115. Kio: Women attend, but no children except when meeting given to heal child (Noon). WRS: Children allowed only if ill (Shimkin).

117. De 2: See notes 74, 97, 99. W-P: Rules for seating not fixed. When room, husband and wife sit together in inner circle; when crowded, wife and children sit back of husband.

119. Kio: Varies with leader; some on south side; some near door; some anywhere (save officials' places) (La Barre).

120. De 1 and 2: Women south of altar, men north of altar (Petrullo, 57; Webber). Cr 2: Single line used so no one sits between anyone else and the Creator's gift. Segregation would be result of chance (Voget). WRS: Theoretically proper, often disregarded (Shimkin).

122. Kio: All worshippers sit in single row save when more worshippers than can be thus accommodated (Noon).

124. Cr 1: Blankets (Voget). Cr 2: Each has his own cushion (Voget).

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125. Ab S: Sage underneath blankets (Voegelin). WRS: Sage formerly required (Shimkin).

127. Cr 2: Instructions first as to teaching or belief, followed by prayer (Voget).

128. De 2: Leader prepares first prayer cigarette, which is passed around to all (Webber). Cr 2: Cigarette rolled before prayer (Voget). Gos: See note 265a.

130. Ab S: Leader prayed silently while smoking (Voegelin). Cr 1: Tells about purpose of meeting so they may pray (Voget).

132. Cr 1: To "peyote chief," but "just the same as moon" (Voget). Cr 2: Blown toward "chief peyote" (Voget).

133. Ab S: Prayed with bowed heads, eyes closed, men must kneel (Voegelin).

134. De 2: In original Wilson Moon, cigarette butts placed at left side of altar, in front of road chief, but in other Big Moon ceremonies left in front of smoker to be gathered by fire chief (Webber). Cr 2: Those sitting facing convex surface of moon place their cigarette butts against moon; those facing concave side place their butts at point of horns of moon; those north of line between leader and entrance place theirs on north side of altar, and vice versa (Voget). WRS: Butts placed against moon by fire chief and assistant (Shimkin).

135. Cr 1: "Some take sage from seat and rub this on hands" (Voget).

136. K-A: Sage leaves placed under blankets and each person uses his own (McAllister).

137. Cr 2: Informant did not remember any chewing, but it may have happened a long time ago (Voget).

141. K-A: Yes, but at the meetings I attended they "cut the dose," as they termed it, to two, out of consideration for my presence, for they thought I would find it difficult to eat four; and I would have at one time (McAllister). Ab S: At the meeting we attended each was told to take two buttons (Voegelin). WRS: Some take two (Shimkin).

142. K-A: Optional: some do, most do not. Kio: Mode of eating depends on each individual (La Barre). Cr 1: Some. Most simply take it and eat (Voget). WRS: As special sign of respect to Creator (Shimkin).

143. Kio: Mode of eating depends on each individual (La Barre). Cr 1 and 2: Optional (Voget).

144. Cr 1: Four eaten; then they sing. When meeting starts, outfit has to be going [around] all the time (Voget). Cr 2: First four peyote buttons eaten before singing starts (Voget).

145. Gos: See note 265a.

146. Ab S: Leader held paraphernalia in hands; drum chief likewise (Voegelin).

147. Ab S: Leader sprinkled cedar (Voegelin). Cr 2: Chief does the incensing at this point (Voget).

148. Gos: See note 265a.

149. WRS: More than once; number not fixed (Shimkin).

150. K-A: When cedar is placed on the fire, each person symbolically washes himself with it (McAllister).

151. Cr 1: "Just once; so everyone can smell the smoke" (Voget). WRS: Number not fixed (Shimkin).

152. Cr 1: In front of leader (Voget).

154. WRS: Either Shoshone or Arapaho starting song may be used (Shimkin). Gos: See note 265a.

159. Ab S: "The usual number is four, but sometimes men feel so good that they may sing as many as twelve songs" (Voegelin).

160. De 2: Each man sings, then drums for his neighbor (Petrullo, 91). In Wilson Moon the drum chief and different fire chiefs do all the drumming (Webber). See note 53. W-P: See note 83.

161. K-A: Women attend, but I never saw them participate. I do not know if there is a rule; probably merely a feeling that they should not (McAllister). Cr 2: No rule against women singing (Voget). Gos: I inquired about this especially and they said women used to sing but do not do so any more (Malouf). W-P: Women hold staff, lead singing, drum.

163. De 2: No midnight recess (Petrullo, 42). Midnight water call and recess present in Big Moon cult (Petrullo, 158). Recess only to burn cedar incense for everyone to fan over themselves while standing. Water in meeting all night and can be used any time, but is used with restraint (Webber; Petrullo, 93). Gos: See note 265a. W-P: No fixed song for water calls, or any time.

164. Ab S: Recalls and lays them down (Voegelin). Cr 1: "Chief has to put outfit in front of himself" (Voget).

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165. De 1: Ashes formed into an eagle in one small-moon variant (Petrullo, 78). De 2: Ashes piled on each side of fire to represent the lungs of Jesus. Also formed into a heart (Petrullo, 101, 181). Win: Ashes formed into a moon twice during the ritual and, in addition, formed into a heart twice, the "Morning Star" twice (the second time with lines across two points), a cross (by filling with embers the interspaces of the cross incised on floor), and finally a sun (Praus).

169. De 2: See note 163. Cr 2: By cedarman (Voget).

170. Cr 2: Four blasts on the whistle; then two songs are sung, the first being "fixed" (Voget).

171. WRS: Sometimes twice (Shimkin).

172. De 2: Special water song used to call for fresh water in morning (Petrullo, 93).

173-174: Com and No C: Water handed into lodge by women; put in position by fire chief (Hoebel). Kio: Woman once observed blessing water at midnight (Noon).

176. W-P: Cedarman only sprinkles cedar on fire; no prayer.

177. Ab S: Swings water bucket four times over fire on which cedar has been sprinkled (Voegelin).

180. Cr 1: Drummer both smokes and prays (Voget).

182. Gos: To moisten "mother earth" (Malouf).

186. Cr 2: Makes circuit of room after removing water (Voget).

187. Ab S: Drum and staff were lying beside the leader; he picks up staff at this point and hands it to man on his left, while he goes outside with whistle (Voegelin). Win: During drinking of water at midnight, staff placed upright in hole just west of incised horseshoe, in front of leader (Praus).

188. Win: Drummer goes outside after paraphernalia placed (Praus).

193. Win: Only individual fans used after midnight (Praus). Kio: Only fans (Noon).

194. K-A: No urging; each is expected to be his own judge (McAllister). Kio: Depends on leader and age of those to whom he is talking (La Barre). Cr 1: "Chief tells them to eat all they wish, but it is up to the individual. Free will, you know. He does not coax to fill them up, or not to" (Voget). Gos: Urged to eat as much as desired (Malouf).

195. Kio: Depends on leader and age of those to whom he is talking (La Barre). Ute: In "old Sioux way" devotees urged not to eat too much; usually eat only four buttons.

196. Kio: As designated by leader (La Barre). De 2: Road man usually announces that anyone wishing to pray through a cigarette may do so after midnight, but some leaders do not approve of individual prayers (Webber).

197. Kio: As designated by leader (La Barre). Kie: Exceptional. Only when woman is close friend of family of person being treated. Spiritual value of prayers of friends is greater (Noon).

198. W-P: For special individual prayers, leader rolls the cigarettes, to which he adds ground sage leaves. See note 57 Ab S.

201. De 2: Road chief lighted and puffed cigarette before handing it to individual for his prayer, then this chief puffed it and prayed following individual (Petrullo, 93). Cr 2: It might be handed to anyone (Voget).

202. No C: Instead of to cedarman, butt handed to fire chief, who blows four puffs toward altar (Hoebel).

205. Kio: Procedure not rigid. Leader may run this differently at each meeting (La Barre). W-P: Leader occasionally but not usually prays following individual prayers.

206. Kio: May leave between a man's four songs, if gets leader's permission. Prescribed etiquette for passing before smokers and eaters (La Barre). Cr 1 and 2: Permissible to leave any time, if necessary (Voget). Gos: No one left during songs, but several went outside during prayers in early morning (Malouf).

207. De 2: Fixed water call in morning for fire chief to bring pail of fresh water, replacing that which had been in meeting all night. (Petrullo, 93, 102). All blessings by road chief in Big Moon variant (Webber; Petrullo, 102). Win: No water brought into meeting in morning (Praus). Gos: See note 265a.

209. De 2: See note 207.

210. De 2: Road chief blesses water (Webber).

212-213. De 2: No peyote breakfast (Petrullo, 94). Peyote breakfast present in all Big Moon variants (Petrullo, 157). As a rule, at "Wilson way" meeting no peyote breakfast served; instead candy, refreshments served, especially if among rich Oklahoma Indians (Webber). Win:

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Food eaten outside without special ceremony after meeting (Praus). Cr 1: "If breakfast ready, she [woman water carrier] brings it in; if not, fire chief brings it in later" (Voget).

215. No C: In absence of corn, Cracker Jack (a brand of candied popcorn) used. Boiled raisins and rice used as fruit (Hoebel). WRS: Order varied; fruit sometimes last (Shimkin). Gos: See note 265a. Taos: Rice sometimes used in place of maize (Parsons).

216. No C: See note 215 for use of rice. Gos: According to my Washo-Paiute informants, Goshute boiled rice instead of corn at times. W-P: Fruit (canned peaches, salad mixture) sometimes served before boiled rice.

217. Ab S: Fruit was home-canned blackberries (Voegelin).

219. Cr 1: "Just cooked corn; if do not have it, use canned corn" (Voget). WRS: May be canned corn (Shimkin).

220. Ab S: Red and white striped peppermint stick candy, broken into inch pieces (Voegelin). De 2: See note 212. Cr 1: "Not here, but I hear those south boys use it" (Voget). WRS: For special ceremonies—Christmas, Easter, etc. (Shimkin).

221. Cr 1 and 2: Individual selected especially for blessing food (Voget).

222. De 2: Exit from tipi at dawn to wash and greet sun, then return to tipi until dinner (Petrullo, 93).

223–225. De 2: Drum untied and paraphernalia put away after blessing and before eating dinner at noon (Petrullo, 94). Win: Paraphernalia put away after blessing of dinner at noon (Praus). Gos: See note 265a. Taos: After breakfast, singing continues until paraphernalia reach chief (Parsons).

226. No C: Water tasted on drumstick (Hoebel).

227. WRS: Recently discontinued (Shimkin).

228. Ab S: Poured on west side of moon (Voegelin). Win: Water from drum sprinkled on four interspaces of cross (incised on floor of fireplace) which had been filled with live embers by the fire chief (Praus).

234. Kio: Usually handed by fireman to woman or women helpers (La Barre).

235. De 2: Meeting continues until noon (Petrullo, 94; Webber).

236. Kio: No formal lining up to greet sun. May be individual wordless "greetings" (La Barre). De 2: Devotees file out of tipi and line up facing sun, at dawn (Petrullo, 96, 97). At exactly noon, leader gazes at sun and worships sun and blesses food (Webber).

237. Kio: May or may not return to tipi. Those with photophobic eyes seek shade either in tipi, under "shade," or under "tree" (La Barre).

238. K-A: Tipi dismantled, but altar simply left; no longer sacred, but not intentionally destroyed (McAllister). Kio: Depends on leader (La Barre). Cr 1: "Tipi might be taken down in evening, leaving altar way it is" (Voget).

240. Ab S: Bible not used, but I was told that it is used among the "Loyal" or Cherokee Shawnee of northeastern Oklahoma. Some among the Cherokee Shawnee take peyote "according to the Bible way . . . like those Ioways." The "Bible way" peyote takers are "against" old native religious ceremonies and dances, which is not the case among the Absentee (Voegelin).

250. Kio: Before the blessing of the water takes place, the food is outside the tipi back of the prayer. When it is set up for "peyote breakfast" it is between prayer and water (La Barre).

251–265. These elements are thus defined by Petrullo (1934, 154–58). Win: Jesus mentioned in all prayers (Praus). WRS: damē apē (Our [inclusive] Father). One informant used the exclusive form nī'mē apē (Shimkin.)

252. Gos: Prayers addressed to God, Jesus Christ, Mary, and Peyote (Malouf).

253. Ab S: "God sent the peyote for man to worship" (Voegelin).

254. Win: Meeting I attended was held to thank Jesus for the recovery of two women (Praus).

255. Kio: Some say so, some not (La Barre).

260. Ab S: Purification not stressed, but in line with all I heard about peyote (Voegelin).

261. W-P: Modifications were made, but there was no claim that they were based on revelations.

262. Kio: True of all American Indian religions about which I know, possibly of all approaches to all gods and spirits in all religion (maybe this is one of the definitions of religion!) (La Barre). Ab S: I should say so! "We are pitiful people" (Voegelin).

263. Kio: Like Calvin Coolidge's preacher, the Kiowa are "against sin" too; I don't know what else this element means (La Barre).

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264. Kio: Depends on the individual and his special life history (La Barre). C

265. Kio: Depends on the individual and his special life history (La Barre). Kic: The informant said the incised line on the crescent was "the line toward Christ" (Noon). Gos: Simply called the path of life (Malouf). D 171

265a. A copy of the following program was given to the Ibapah Goshute by an Oklahoma Indian. When the copy was badly worn the Indians asked subagent A. L. Robertson to make a new one, which he did, sending me the carbon copy in January, 1940. 795 796

PROGRAM: NATIVE AMERICAN CHURCH 50D

Part 1—Enter Tepee about 7 or 8 o'clock p.m. in file viz., first, the leader, second, drummer or assistant chief, third, audience follows, all taking seats, fourth, last man to enter fire chief.

Part 2—First, let [place] peyote on moon, second, pass tobacco and corn husks to right to man next to door south, third, fire chief passes cigarette lighted [cigarette-lighting] stick to first man south side of door going around the fire. Man places stick in fire. The chief or leader offers prayer for purpose of meeting it of 5 finish prayer out. Everybody put down stubs around base of moon.

Part 3—Pass sacks of medicine [peyote] to first man south of door and everybody take 4 peyote each and chew and eat medicine.

Part 4—Leader, lay rattler, staff, feathers, and whistle before you, and smudge outfit with cedar leaves by putting in fire and pass over the smudge whole outfit 4 times. Motion forward and back and drummer follows same motion. Lay whistle vertical along side of moon, under chief peyote. Start singing first song follow with any other 3 songs. Pass rattler, staff to left—going around.

Part 5—Midnight. Fire chief fix fire clear up. Gather [place] cigarette stubs to each end of moon [tips of crescent].

Leader recalls outfit to him, puts cedar in fire smudge outfit, drum also and sing midnight song, smudge the water sitting before fire, and fire man behind it and pass to leader and drummer will take cigarette puff. A few times and pass to leader to finish, lay cigarette down between base of moon and whistle and spill a little water on the ground, pass to man on the south side of the door going around to the fire man and take out water, set some where outside and return into tepee. Go around the place and leader then passed the outfit back to the man where the outfit was recalled for taking out water. Leader steps outdoors to offer prayer to four corner points of wall facing, east, south, west, north, blow whistle facing east and going to south side and blow the whistle south and going to west blow whistle to west and going to the north side blow whistle to the north and then return inside and drummer will make cedar smudge to you and take your seat as before. Lay whistle back in the same place and proceed as before.

Part 5—Morning. Fix ashes along side of moon and clean up. Fire man hands you whistle and smudge feathers and whistle. Sing morning song and follow with 3 songs and lay everything to right and leader may ask anyone to offer prayer with cedar to smudge water and meantime drummer rolls smoke for woman and when through smudging water pass cigarette to fireman. He lights it and gives to woman, she offers prayer. When through she takes her seat and smokes, then gives to leader. He offers prayer, finishes, puts stub down as usual. Woman spills little water on ground, drinks and passes water to one south side of door and going around as before. Woman rises, going around and picks up bucket before stepping out. As soon as possible have breakfast delivered, water, corn, fruit, meat. Recall outfit.

Sing 3 songs. Last one quitting song. Lay outfit before you. Offer as blessing for all. Take off chief peyote. Untie drum and pass around the circle.

Fire man takes outfit outside and comes in, goes around and pass breakfast to man south side door in position. Go out as soon as through.

[p 53 (A)]

622 [611] tain Ketchum, and of the Turtle Tribe. His name was Ta-ta-ne-sha. Here we have a practical illustration of descent in the female line, as with the Iroquois. She says each of the three tribes have one hereditary chief, called the Head Chief; that this chief never goes out to war, but stays at home while the Braves go out to fight.

648 The Delawares call the Senecas Mingwa-o, hence I think the historical word Mingoes, [189] a name for the Iroquois. The Delawares call the Iroquois and Wyandottes nephews, and thus assume the name [186] of uncles, which is a way to express their seniority as well as original superiority.

553 I inquired of her about the family names, and was again put at fault. She says the father and mother can name their children as they please; that they ask some one for a list of old names of persons dead, and choose such ones as they like. She thought the names of the three tribes were kept distinct, and then that they were used by these [614] tribes indiscriminately. She said her husband named her children, and gave them all Turtle names, which was his tribe, then followed this up by stating that she did not know as it made any difference, that all used the same names. She referred to the [171] Seneca practice of making a feast when a child was named, but said the Delawares did not do that way.

Winter

773 821 Mr. Pratt mentioned a Delaware tradition about the origin of cold and heat and the change of the seasons as follows. In ancient times a married pair fell into disagreement. They lived in the far north region of cold. The wife, finding it impossible to live with her husband, or in resentment for some injury, travelled into the far south, into the region of heat. The husband became weary

[4 56(B)]

775 have a bodily form. It is a journey of 12 days from earth to Heaven after death.
[171] They believe as do the Iroquois, that the soul does not leave the body finally at death, but that it revisits the body for a few days before it takes its final departure. For this
[764] reason, as Adams says, they bury on scaffolds in the trees, and in a sitting position near the surface of the earth. Last year he made a coffin for an Indian, and his friends made him bore a hole in the head of the coffin, the object of which being to allow the spirit free egress and regress to and from the body.

Heaven is a place of rest. They follow up the path, and the first stopping place is a place where they find a supply of vermilion or red paint. They cannot pass this place without painting their faces. If they have been accustomed to paint on earth, the paint will readily adhere, unless they have been very wicked, and then they pass on without delay. But if not used to painting, or if they have been very wicked, the paint will not adhere, and thus they are detained at this place until the Evil Spirit removes them to a place of punishment.

775 They say there are seven points of good
577 and evil. If the deceased has four of the points of good in his favor, or more, he is sure to pass on to heaven, but if there [are] four or more bad, he cannot go to heaven but must be placed in a place of misery and unhappiness where he is punished according to his evil deeds. If he was accustomed to paint, it will be more apt to stick, and that is all that is claimed for this meritorious act. There is a second stopping place on the way where the selfish and covetous are surrounded and burned up in the article [on which] they set their store upon
775 earth, and thus are kept out of heaven. They
825 have a belief that mosquitoes sprang up out

[p 52(c)]

775 of the souls of those who were punished by
825 the evil spirit, the wreck, or fragments into which they were cut up were turned into *mosquitoes and such evil creatures.*

776 Bad spirits are believed to pass by about
787 day break and good spirits are believed to pass along about dark. For this reason boys are often sent to bed without supper, that they may commune with or be visited by
[785] good spirits, the fasting state being thought to be favorable to such communion, and for the same reason are often compelled to get up before day break that the evil spirits may not obtain or exercise any wicked influence upon them.

776 I am told that the Shawnee Female Great
821 Spirit is in reality the moon, and is worshipped as our Grand Mother or something of that sort; and Isaac Johnny Cake who mentioned this [to] me also said that the Great Spirit of the Delawares was represented and believed to be a brother of the Sun, and that the Moon was the Grand Mother of the Great Spirit; and young Toucey, the Stockbridge, says that there is
[171] some evidence of a [?] in of the sun in the worship of several of the Indian races, including his own. The Iroquois return thanks to the sun for heating the earth and to the moon for cooling it, but this does not show a sun worship or anything like it.
[115] William Adams is to correspond with me on the religious system of the Delawares, and I hope to find out something definite about it.

Gum-mween

796 This festival or annual worship of the Delawares as explained by William Adams and of which he is to write to me more fully, is quite interesting. They believe unless they
[241] observe it once a year their crops will fail, and they will lose the favor of the Great Spirit.